THE

True Loyaliſt:

Wherein is Diſcovered,

Firſt, The falſhood and deceipt of the Solemn League and Covenant.

Secondly, That there is no Salvation out of Chriſt.

Thirdly, That the *Pope* is the Anti-Chriſt, the Man of Sin, or the Son of Perdition.

Cum multis aliis, &c.

By a **True Loyaliſt.**

1 Pet. 2. 17. *Fear God, and Honour the King.*
1 Sam. 8. 8. & 12. 18.

Quiſquis Deum timet, etiam Regibus honorem habebit. Calvin.

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THE True Loyaliſt.

PROV. XXIV. 21.

*My Son fear thou the Lord, and the King: And meddle not with * them that are given to change.*

* Heb. changers.

KING *Solomon*, the Wiſe, having by woeful experience ſeen much folly and vanity in all the paſſages of this life, even in humane wiſdom it ſelf *a*; is thought moſt fit by the Holy Ghoſt to become our Maſter of defence, and inſtructer therein; to arm us againſt all their aſſaults, with many wiſe Counſels, and wholeſom inſtructions, in three Books, gradually: This his *Proverbs*, his *Eccleſiaſtes*, and his *Canticles*; anſwerable to the three remarkable Periods of mans Age; his Youth, his Manhood, and his Old age. 1. In his Proverbs, or wiſe ſayings, he hath given us ma-

a Eccleſ. 1.

ny bitter pills, to purge out our amorous and youthful lusts; and many love-potions too, to allure us unto good works, by that Beauty and Lustre that is in vertue, and from the reward of well-doing: That our new Vessels being seasoned with Wisdom when we are *Ephebi* and Young, may not taste of the cask of folly when we are old *b*. 2. In his *Ecclesiastes*, or book of the Preacher, he hath discovered the perilous and painted Beauty of the world, the deceitfulness and sophistry of Riches and Honour, and all things therein, together with the brevity, uncertainty, and evil of a mans days; that when we are *adulti*, more mature, and confirmed in years, we may be moved thereby to despise and repudiate the one, for its deformity and insufficiency; and get the more solidity, by a serious reflection upon the vanity of the other. 3. In his *Canticles*, *Epithalamium*, or mystical Love-song betwixt Christ and the Church, from the consideration of natural and earthly things, he ascends to the speculation and contemplation of things Supernatural and Divine: That when we are Old, Aged, and well stricken in years, we may not grow the more earthly, the more we grow

b Prov. 22. 6.

grow to the earth; but have our minds there in a ſpecial manner, poſſeſſed with Metaphyſical and Heavenly meditations, and fixed upon God and Chriſt, where the Soul (like *Noahs* Dove) can only find reſt and tranquillity. For as St. * *Bernard* hath taught us, in *primo, pellitur ſuperfluus amor Sui: in ſecundo, vanus amor mundi: in tertio, præſcribitur caſtus amor Dei.* The *Proverbs* diſſwade us from *Philautia*, the fooliſh and ſuperfluous love of our ſelves: The *Eccleſiaſtes* diſſwades the vain & worthleſs love of the Vicious World: The *Canticles* perſwade the pure, chaſt and perfect love of God.

Bernard in Canticis.

So that theſe Books of *Solomon* being adapted to the three grand periods of mans age, none may think themſelves unconcerned, and plead want of direction: But all even from the days of their youth may remember their Creator *c*, and as they grow in years grow in grace, always aſcending up higher and higher upon *Jacobs* Ladder, from one vertue to another, till they come to glory.

c Eccleſ. 12. 1.

2 Pet. 1.

And accordingly, the Wiſe man hath directed this Proverb to all both young and old; to inſtruct the one, and remind

mind the other of their duty of ſubjection and obedience to the Lord, and the King, under a ſweet compellation, but indefinite title, *fili mi*, my Son; whereby are meant all the Sons and Daughters of *Adam*, without diſcrimination.

Analogia numeri, the ſingular number for the Plural, by a *Synecdoche membri*.

And, *Secondly*, as this Proverb is univerſal in its direction: ſo it containeth a duty no leſs neceſſary to be performed by all. For it is obſervable, that our Maſter uſeth this familiar and inſinuating title, *fili mi*, my Son, only here, and two and twenty times beſides in all his Proverbs; to ſhew that though his other Proverbs which only ſuppoſe this title, are in their proper Spheres very excellent for Wiſdom and inſtruction: yet thoſe Proverbs that are inforced immediately with this winning and alluring compellation, *fili mi*, My Son, are of nearer concern, and more important Leſſons for us to learn in his School of Wiſdom, or Righteouſneſs. And I may add too, that this Proverb, which we are now upon, doth ſeem (in regard of its great comprehenſiveneſs) to have an eminency above them all; as including in it (κατ' ἐξοχὴν, by way of excellency) the whole

Eccleſiaſtes 12. 13.

whole Duty of Man, all the ingredients of a Chriſtian, to conſtitute the Eſſence or Being of a *true Loyaliſt*.

This will moſt clearly appear in the opening of its parts, which are theſe two, in general.

1. A Precept; *My Son fear thou the Lord and the King.*

2. A Caution; *and meddle not with them that are given to change.*

1. For the Precept; *My Son, fear thou the Lord and the King.* And therein two things are very worthy our conſideration.

1. A Conjunction of *the Lord and the King.*

2. An Injunction of fear to them both. In the handling of which, order requires me that I firſt ſpeak of the Conjunction of *the Lord and the King.*

And they are very fitly and wiſely joyned together, in three things.

1. In regard of their Headſhip and Soveraignty; for *Deus magnus & immortalis eſt Rex, & Rex parvus & mortalis eſt Deus.* God is a great and immortal King, and a King is a little and mortal God *d*. Monarchy is Gods own Government, he hath his Throne in the Heavens; and his Kingdom ruleth

d Pſ. 82.6.

e Pſ. 103. 19. Iſa. 66. 1. over all the Kingdoms of the World *e*; where he hath ordained terrene Monarchs for his Deputies, and Viceroys, to rule his Church externally, in his ſtead; as he himſelf rules it internally by his Holy Spirit. And from hence he is emphatically ſtyled *the King of kings, and Lord of lords* f: And Kings *nurſing Fathers*, and Queens *nurſing Mothers* to his Church *g*.

f 1 Tim. 6. 15.

g Iſa. 49. 23.

2. In regard of the Prerogatives, which are annexed to their Headſhip and Soveraignty. The firſt whereof is Power and Authority; God in proportion to his Grandeur and Headſhip over all the World, hath abſolute and Independent power in himſelf. In which reſpect he is here called by his proper name Lord, יְהוָה, in the Original, the name of his Eſſence, and Majeſty; deduced *ab* הָיָה, *fuit*, as being a Being before, and the Original of all Beings: The ſame with אֶהְיֶה אֲשֶׁר אֶהְיֶה, *ero qui ero*, *I will that I will*; or as in the Engliſh, *I am that I am* h, to ſhew the Soveraignty of his authority, and the incontroulableneſs of his will and power: So in like manner hath he given to earthly Monarchs power too *i* over his Church or people, in their particular Domi-

h Exod. 3. 14.

i Rom. 13. 1. John 19. 11.

Dominions, in proportion to their Vicegerency under him, as their Maſter and Lord paramount. The Lord is abſolute both in power and ſupremacy, he is higher than the higheſt *k*, and *who ſhall ſay unto him, What doſt thou* *l*? and the King is next him, he hath no ſuperiour but the* Lord himſelf, to whom he is bound to give an account; he doth whatſoever pleaſeth him. *Where the word of a King is, there is power*: and who (but God) may ſay unto him, *What doſt thou* *? And therefore King *David* ſaid unto God, *Againſt thee, thee only have I ſinned.* Pſ. 51. 4.

k Eccleſiaſtes 5. 8. Pſ. 89. 27. *l* Job 9. 12. Iſa. 45. 9. Dan. 4. 35.

* The very Heathens, by the light of nature, did acknowledge this Doctrine, *Marcus Aurelius* ſays in *Dion Caſſius*, περὶ γὰρ τοῦ τὰ βασιλείας ὁ θεὸς μόνῳ κρίνειν δύναται, of Imperial Authority, God only may be Judge: *In excerptis Dionis Caſſii. & vid. Herodotum* l. 3. *&c.*

* Eccleſiaſtes 8. 3, 4.

3. As the Lord and the King are very fitly and wiſely joyned together, in regard of their headſhip & prerogatives, Supremacy and power, *&c.* ſo alſo in regard of their Election to their Kingſhip. The Lord to demonſtrate his abſolute Power and Supremacy, will be the Author both of his own Election, and his Vicegerents too.

1. Of his own he Elected himſelf King over *n Iſrael.* The *Iſraelites* were Gods own

n 1 Sam. 12. 12.

o Deut. 9. 26. Pſ. 105. 43. own choſen inheritance *o*, and therefore he choſe to be their King, to govern all their affairs, both in Church and State in a ſpecial manner. 'Tis true, he had even then his Viceroys under him; but they did not rule like the Kings of other Nations; the Lord himſelf did by them rule his peculiar people, after a peculiar manner, as their King; till the days of *Samuel*; when all the Elders of *Iſrael* gathered themſelves together, and by a wilful, ſaucy, Traiterous, Rebellious, Diſloyal, ungrateful and obſtinate demand of a King, to judge them like all the Nations *p*, rejected him from ruling over them *q*. For though in that wicked Act they caſt off *Samuel* alſo *r*, as being their Judge, and the Lords Prophet and Viceroy; yet it was the Lord indeed, that therein was chiefly rejected, as being their only King and Soveraign, as well as the Lord their God: As *Samuel* told them before, to ſtop them (if he could) from being obſtinate in deſiring a change; and the Lord himſelf confirms it, when he ſaid to *Samuel*, *they have not rejected thee, but they have rejected me that I ſhould not reign over them* ſ. For which cauſe, that they might perceive and ſee that their

p 1 Sam. 8. 5, 19.
q 1 Sam. 10. 19.
r 1 Sam. 8. 8.
ſ 1 Sam. 8. 7.

their wickedneſs was great, which they had done in the ſight of the Lord, in asking them a King; *Samuel* called unto the Lord, and the Lord ſent ſuch terrible thunder and rain upon their Harveſt, that they were afraid it would have deſtroyed even them themſelves. And therefore all the people ſaid unto *Samuel*, *Pray for thy Servants unto the Lord thy God, that we die not: for we have added unto all our ſins, this evil, to ask us a King* t. This you ſee (without repentance) is the love God hath for them who fear not him, nor his Viceroy *u*, but deſire a Change.

t 1 Sam. 12. 17, 18, 19.

u 1 Sam. 12. 18.

Yet ſince their mind was ſtill for Monarchy, (which all the Nations about them had choſen by the light of nature) the Lord granted them a King according to their Petition *w*, but only he would not grant them the liberty of Electing him themſelves; for that is a Prerogative ſo annexed to his Headſhip, that he could not poſſibly do it without intrenching upon his own Royalty, and Supremacy, as he is King of Kings. We ſhould think it very unreaſonable if any ſhould deſire (without our appointment) to have the choice of him that is to be our ſervant; how much more

w 1 Sam. 8. 7.

The people cannot remove Kings, and ſet up Kings, without uſurping the Lords Prerogative. Dan. 2. 21.

more then is it unreaſonable for any to deſire to have the choice of him that is to be Gods Deputy and Viceroy? Whenas the diſtance between God and man is ſo great that it is beyond Compariſon. Therefore the Lord would not ſuffer his King to be the peoples Elect, but as at firſt he was the Author of his own Election: ſo now, 2. He would be the Author of his Vicegerents too: For though it be ſaid, *Behold the King whom ye have choſen* x. Yet that choice was only in regard of their wills to have a King, and the Election of him, if they could; and therefore it is added in the ſame Verſe, *and whom ye have deſired*: For behold, the Lord himſelf choſe him *y*, and appointed *Samuel* to anoint *Saul* for their King *z*. But though the Lord choſe them a King, yet he was ſuch a King as might be a Curſe to them, for their deſiring a Change; as is expreſſed in the manner of his Reigning over them *a*. And indeed though they might fooliſhly imagine, that if they had had a King of their own Election, (as they alſo wickedly deſired) he might be the more plyable to their humors, it belonging to them, with as much right to remove him when

x 1 Sam. 12. 13.

y 1 Sam. 10. 24.

z 1 Sam. 10. 1. & 12. 1, 13.

a 1 Sam. 8. 11. &c.

when they pleaſed; yet ſince they went ſo unadviſedly to work in asking a King (under the pretext of *Samuels* old age, and the male-adminiſtration of his Sons *b*) without deſiring Gods choice and conſent, they could not expect (if they had believed God) that their King ſhould prove any better than a Tyrant *c*, for God foretold them by his ſervant *Moſes*, thus, *When thou art come into the Land which the Lord thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a King over me, like as all the nations that are about me: Thou ſhalt in any wiſe ſet him King over thee whom the Lord thy God ſhall chooſe:* (that is, in the ſenſe of the *Targum* of *Ben. Uzziel*, Ye ſhall ſeek inſtruction of the Lord, and after that ye ſhall ſet a King over you.) *One from among thy Brethren, ſhalt thou ſet King over thee: Thou mayeſt not ſet a ſtranger over thee, which is not thy Brother, Deut.* 17. 14, 15.

b 1 Sam. 8.5.

c 1 Sam. 8.18.

But to this precept (you ſee) they had no regard; they would not take Gods choice and advice, nor ſtay his time and pleaſure, till *David* had changed his Sheephook into a Scepter; who being a man after Gods own heart *d*, was

d 1 Sam. 13. 14.

was the fittest to succeed him in the
e 1 Sam. 16. 7. Government *e*, but they most arrogantly and presumptuously assumed unto themselves a Power of Electing whom and when they pleased: Because they were the Elders of *Israel*, and particulary of that chief Council of them, called the Sanhedrim, (instituted by God at the request of *Moses* for his assistance) they thought they might do any thing: For which cause, the Lord again complains of them in the Prophet *Hosea*, mentioning their Crime in the Plural Number, for the clearer example to all Nations under the Sun: *They have set up Kings, but not by me*; (or according to the *Arabick* Version, they have Reigned from themselves, and not from me.) *They have made Princes, but I knew it not*, *Hosea* 8. 4. that is, contrary to my Will, allowance, and approbation.

Thus (you see) that it is absolutely unlawful for any, either Elders, Sanhedrim or Parliament men, upon any pretence whatsoever, either to chuse, or be chosen a King without Gods leave, counsel and advice, as he hath appointed, and directed in his word: How much more then is it unlawful to set

up

up any other form of government beſides Monarchy, Gods own, both by Order, Precept and Example? Yet many (in this latter age of the World, now iniquity doth abound, and get the upper hand *f*) have preſumed to do it. I need not trouble you with an inſtance of this, out of any Hiſtory, for its illuſtration; you know we have had a more eminent example of it already in *Cromwell*, that Arch-Traitor, and Uſurper; and thoſe Phanaticks and Changers, that ſet up the Idol, and worſhiped it, than all the Hiſtories in the world can afford beſides, being put all together.

f Mat. 24. 12.

But if the Ruler be not *Tyrannus titulo*, a meer Uſurper like him, and illegally choſen; but one that having a juſt Right and Title to the Crown, entreth into his Throne by the right door, and climbeth up not ſome other way; the ſame is no Thief, nor Robber *g*, but may be ſaid to be as directly from God, as Monarchy is it ſelf; though he be otherwiſe never ſo much *Tyrannus exercitio*, as grand a Tyrant in practice as King *Saul*, or as much a Heathen as King *Cyrus* h: *'Tis by God that Kings Reign*, as well as by him that *Princes*

g Joh. 10. 1, 2.

h Iſa. 45. 1.

Princes decree Justice. Proverbs 8. 15.

There are no judgments, nor evil of punishments in any Nation or City under the Sun, but the Lord hath a hand in them all *i*. Therefore to bring about those ends without putting himself to the expence of a Miracle, he not only (sometimes) takes away Religious Princes, and in their room permits Usurpers; but also anoints bad Vicegerents under him, as well as good: As is evident, by the examples of *Saul*, *Nebuchadnezzar*, *Jehu*, and others *k*, whom (though as such) when they have once accomplished the ends for which they were ordained, he either takes away in his Wrath, as at first he gave them in his Anger *l*, or else reserves them for a greater judgment to come; yet as they are his Vicegerents, appointed to execute his Wrath and pleasure upon Offenders, he hath invested them, both with a Soveraign Title to rule, and a Soveraign Power to maintain it. Headship and Prerogatives are so firmly united together in the Lord, and the King, that the one cannot possibly subsist without the other.

i Amos 3. 6. 2 King. 33.

k Jer. 25. 9. 2 King. 10. 30.

l Hos. 13. 11.

There

1. From hence we may ſee the great abſurdity of *Cromwell* the Uſurper, (that Notorious Changer, Curſed Hypocrite, and Deceiver) in ſeparating Soveraign Title from Soveraign Power, which the Lord in himſelf and the King hath thus firmly joyned together. The guilt of his Conſcience would not ſuffer him to aſſume the name of a King, No, nor his Diabolical policy neither; leſt he ſhould ſeem to favour that Kingly Government which he had deſtroyed: But to maintain his Uſurpation of the Royal due, and the favour of his Fanaticks, he would change the name and be called their Protector: yet his ambition would not ſuffer him to neglect the uſurpation of the Kings Power: For which cauſe he and his, moſt abuſively granted the King to have the name of a King ſtill, if ſo be he would be ſo contented without the power; becauſe they knew, without that, the King would be (as was ſaid of *Pompey*) but *magni nominis umbra*, the ſhadow of a King without the ſubſtance; yea, to be a titu-

lary † King, would be a King no more in reality, than a King in a Play. Therefore it is obſervable, that *Mephiboſheth* (like a True Loyaliſt) called *David* not only by the name of King, to ſhew his Soveraign Title to rule; but alſo by the name of Lord (ſaying *My Lord the King*) to ſhew his Soveraign Power to command, 2 *Sam.* 19. 30.

† *Joſep. Antiq.* l. 15. telleth us, that *Marcus Antonius* being urged by his *Dalilah, Cleopatra*, to call *Herod* to an account, replyed, that it was not fair, Βασιλέα χρὴ περὶ τῶν ἀρχὴν γεγενημένων ἐυθύνας ἀπαιτεῖν· ἕτως γὰρ ἂν αὐτὸ βασιλεὺς εἶναι, to demand of a King an account of what was done in his Government; for ſo he would not be a King.

2. From hence it alſo is, that (by our moſt wiſe and Royal Maſter) we are here enjoyned to fear the Lord and the King; becauſe power, the foundation of fear, belongeth to them both: To the Lord as God the greateſt Supreme, and to the King as his Miniſter and Vicegerent. *m* Therefore St. *Paul* joyneth fear and power, ſaying, *Wilt thou then not be afraid of the power? Rom.* 13. 3.

m Rom. 13. 4.

And to ſpeak all in a word, The reaſon wherefore the fear of the Lord, and the fear of the King are here joyned and enjoyned together, is, for an *exegeſis* or expoſition one of the other; to

to ſhew that he that is truly Godly, and fears the Lord, is alſo a True Loyaliſt, and fears the King; and that he is only a True Loyaliſt and fears the King, who is truly godly and fears the Lord: True Godlineſs and Loyalty, the fear of the Lord, and the fear of the King, like *Hippocrates*'s Twins live and die together. Godlineſs without Loyalty is not true, but Phariſaical; and Loyalty without godlineſs is only nominal, falſe and adulterate.

Now as the fear of the Lord, and the fear of the King is the ſame in kind, though not in degree; becauſe the fear of the King is terminated in the fear of the Lord: So it is meant not of any legal, or ſervile fear, derived from the lower ſpring of Nature; (which it would be, if it were grounded only upon their Power:) But of a pure filial and Evangelical fear, derived from the upper ſpring of grace; grounded not only upon power, but upon cordial love and duty. As the true Godliliſt fears to diſobey and diſhonour the Lord, not legally, only for the ſake of his power; but filially, out of pure love, as an obedient child fears

n Deut. 10. 12. Gal. 4. 7. Heb. 12. 6, 7, 8, 9. a kind Father *n*; ſo the true Loyaliſt fears to offend his King, not ſlaviſhly, only for the ſake of his power, as the nominal Loyaliſt doth for fear of puniſhment; but Evangelically, out of a filial fear and perfect love to God. Which (as St. *John* ſaith) *caſteth out* o 1 John 4. 18. all ſlaviſh and tormenting *fear* o. In a word, the true Loyaliſt looks upon his King, not humanely, as one that hath only power and authority to terrifie and puniſh him, if he do evil; but ſpiritually, and abſtractedly, as he is Gods Miniſter and Vicegerent, ordained for that very end: And therefore he fears and ſubjects himſelf to him of neceſſity, not only for Wrath, p Rom. 13. 4, 5. but alſo for Conſcience ſake *p*.

Thus you ſee the nature and quality of fear; which makes the difference between the true Loyaliſt and the falſe.

But now we muſt conſider, that as a filial and Evangelical fear, (being as it were the Royal Head, the *primum mobile*, or firſt mover in all the Spheres of Religion *q*,) doth in its progreſs pro- q Pro. 9. 10. Job 28. 28. duce, 1. True honour to the King, and that both of eſteem and maintenance; and, 2. With true honour, all

the

the parts of obedience *r*: So theſe duties and commandments are counterfeited by the Devil, Gods Ape; either by corrupting the hearts of his Children with a ſervile fear, or by changing himſelf in them into an Angel of light: In all which the True Loyaliſt will alſo be diſcovered from the falſe, by the difference of their originals.

r Eccleſiaſtes 12. 13.

For your better underſtanding whereof, take this for a general Rule: That the True Loyaliſt makes the fear of God the groundwork of all duties to his King; he eyes God in all, and doth all for his ſake, and to his glory: Whereas the counterfeit Loyaliſt doth in all only eye, either humane powers, or his own ſafety, ſiniſter ends, or vain glory.

As, 1. The True Loyaliſt is one that honoureth his King, not only for the fear of his power and authority, and the Penal Laws of the Land, as the nominal Loyaliſt doth; but out of love and fear to God, becauſe ſo is his will and Commandment *ſ*, in which reſpect St. *Peter* hath joyned them both together, ſaying, *fear God*, *honour the King t*.

ſ 1 Pet. 2. 15.

t 1 Pet. 2. 17.

2. Though a Kings Majeſty and Grandeur be the foundation of humane honour, as well as his power is of a ſervile fear; yet the True Loyaliſt honours his King, not for the ſake of them alone, meerly as they are humane, as the Carnal Loyaliſt doth; but as his King receives them from God, (his only Lord and Maſter) and in that reſpect are impreſſes of the Divine; Yea, and (in regard of his ſupremacy) Prerogatives too annexed to his headſhip.

3. The True Loyaliſt honoureth his King, not for any ſelf-intereſt, or by-end of his own, as the time-ſerving, ſelf-ſeeking, Jeſuitical Loyaliſt doth; but ſtill only for the Lords ſake, becauſe he is his Miniſter and Vicegerent.

Laſtly, The True Loyaliſt honoureth his King, not in word only, as lip-holy and heart-hollow *Phariſees* honour the Lord *u*, but *ex animo*, ſincerely, from his very heart, in deed and in truth, for duty and Conſcience ſake; becauſe God hath commanded him to *give honour to whom honour is due* *w*.

u Mat. 15. 8, 9. 1 John 3. 18.

w Rom. 13. 7.

And

And no marvel; for thus the True Loyaliſt honoureth all his other Governours, both in Church and State.

1. He highly eſteemeth in love all his ſpiritual Governours, both Biſhops and Paſtors of the Church; not for their perſons *x*, but for their works ſake; not becauſe they have the rule over him, but becauſe they are over him in the Lord; and are Ambaſſadors for Chriſt, to admoniſh, and *beſeech* him *in his ſtead to be reconciled to God* y.

x Rom 2.11. James 2. 9. Jud. 16.

y 2 Cor. 5.20. 1 Theſ. 5.12, 13. Phil. 2. 29. Heb 13.7, 17. Rom. 10.15.

2. He much honoureth too all Magiſtrates and Civil Governours (according to their ſeveral orders and Degrees) whom his King hath put in authority under him in the State; not for their powers ſake, but ſtill for the Lords ſake, becauſe they have received their power from him, to execute his *wrath upon evil doers, and for the praiſe of them that do well* z.

z Rom. 13. 4. 1 Pet. 2. 14, 16.

How much more then doth he honour his King, who is a perſon not only Civil, but Sacred too; Civil, in reſpect he is not to intermeddle with the Holy Function of a Miniſter, any more than King *Uzziah* was to invade the holy Office of a Prieſt *a*, or we are to

a 2 Chron. 26. 18.

meddle with them that are given to Change: But Sacred, in reſpect he is Gods Deputy and Vicegerent; ordained under him Supreme Head and Governour over all both in Church and State; as well the higheſt of the Clergy, as the loweſt of the Laity; God himſelf always held the Scepter above the Miter to defend it; and therefore King *David* calls himſelf expreſly the Lord of *Zadok* the High Prieſt *b*.

b 1 King. 1. 33.

Yea in a word, the True Loyaliſt conſiders that as his Lord God himſelf is the common Father of us all *c*, ſo hath he appointed the King his Vicegerent to be *Pater patriæ*, the Father of his Country: And therefore he reſpects him accordingly above all, as an obedient Son doth his Father; that ſo he may neither ſtand in the light of his own honour, by diſhonouring his Lord God, in contemning in his King the Image of his authority *d*; nor withſtand his promiſe of long life, either in this World, or the World to come, or both; by breaking the fifth Commandment.

c Mal. 1. 6.

d 1 Sam. 2. 30.

This is enough to let us ſee that True godlineſs and Loyalty, True Loyalty and godlineſs, the fear of the Lord, and

and the fear of the King go hand in hand together, both in the Affirmative, and in the Negative. 1. The conſequence *à majori ad minus* is undeniable in the Affirmative, He that doth the greater duty in Religion, will not ſtick to do the leſſer; *quiſquis Deum timet, etiam Regibus honorem habebit*, (ſaith *Calvin*) he that feareth God, will alſo honour his King. And, 2. The conſequence *à minori ad majus* is as undeniable in the Negative, He that refuſes to do the leſſer duty in Religion, to be ſure will not do the greater; he that will not fear and honour his King, no man can be ſo ſottiſh to think that he feareth God. Therefore what St. *John* ſaith concerning our love to God and our brother *e*, I may as truly ſay of our fear to God and our King: If a man ſay I fear God, and diſhonoureth his King, he is a lyer, no leſs than a Quaker; for he that honoureth not his King, who is viſible; how can he fear God, whom no man can ſee and live *f*?

1 Pet. 2. 17. 1 Sam. 8. 8. & 12. 18.

e 1 Joh. 4. 20.

f Exod. 33. 20.

From hence are juſtly condemned two ſorts of men amongſt us.

1. Thoſe that dare preſume to ſtile themſelves the Godly Party, and yet refuſe

refuſe all Loyalty to their Prince: That pretend very much to fear the Lord, and yet are not afraid to diſhonour their King. And who are ſuch, but only our Phariſaical Puritans and Fanaticks? Time was (we know) when thoſe Godly-gulls and Holy-cheats made the deluded people of this Kingdom to believe that he did fear God the moſt, who did the leaſt honour his King; that he was the moſt godly who would offer the moſt affronts and indignities to his Prince: Nothing was counted with them a greater piece of Piety, than to ſtir up the people againſt their Soveraign; by raiſing jealouſies, and caſting abroad rude and ſcandalous Pamphlets almoſt every day to libel and diſgrace him: Which (as that Holy Martyr, King *Charles* 1. Himſelf ſaith in his Divine meditations, *that Golden Manual) like ſparks in great conflagrations, did fly up and down to ſet all places on Fire. Yea he was thought to be the moſt Religious, who was the beſt Incendiary to ſet a well ordered Kingdom in a Flame; and could cheat the giddy multitude the moſt into Rebellion: no Ambaſſador to him that was the greateſt Herauld of

*ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Hiſt. of *Indepen.* Compleat. Part. 1. *p.* 55.

of War, and like a *Geneva* Bull, could roar out loudeſt from the Pulpit, Up ye Fanaticks, Arm, Arm; ye are the only Godly party, who have as much right to Rob the King and his Loyal Subjects, as the *Iſraelites* had to ſpoil the *Egyptians* *g*, all that you can find is your own. But only you muſt not think that you (like ravening Wolves) can make a prey of their poſſeſſions, unleſs you hide the deſigns of your pride and covetouſneſs under Sheeps clothing *h*. If therefore you have any lingering mind after the wages of unrighteouſneſs *i*, as we know you have, as any *Balaams* of us all; then you muſt *deal wiſely* *k*, imitate our Language and behaviour to the life; know no other godlineſs but your eſpouſed gain *l*, and make Religion but a ſtalking Horſe to Rebellion: regard not the voice of Conſcience, leſt it interrupt you; but yet be ſure to carry it always about you, that it may be ready to further your ſiniſter ends and proceedings, with its outward ſhews and varniſh: Be ye as Hypocritical in raiſing a Rebellion againſt your King, as ambitious *Abſalom* was when he raiſed a conſpiracy againſt his Father *m*; though like *David*

g Exod. 3. 22.

h Mat. 7. 15.

i 2 Pet. 2. 15.

k Exod. 1. 10.

l 1 Tim. 6. 5.

m 2 Sam. 15.

vid he *be a man after Gods own heart*, yet pretend ye that there are ſome grievous abuſes in Church and State, which if you were made Rulers and Judges, your integrity would quickly remedy: that ſo your Godly party being ſtrengthned by the ſtoln hearts of others, you may accompliſh your ambitious and covetous ends the more aſſuredly, to the temporal ruin and downfal of your King and Country.

O! *Tell this not in Gath, nor publiſh it in the ſtreets of Askalon: leſt the Daughters of Philiſtins rejoyce; leſt the Daughters of the uncircumciſed triumph* n. For time was then too, when theſe curſed *Cains* and *Amalekites* did all of them combine together, and were *not afraid to ſtretch forth united hands to deſtroy the Lords anointed* o. And yet forſooth, they pretended that it was out of fear to God, to promote his Cauſe, and his Glory. Yea, they thought they did God good ſervice to kill their King, and make him a glorious Martyr, for God and his Country; as Chriſt our Prince of peace foretold his Diſciples of the like that

n 2 Sam. 1. 20.

o ver. 14.

was

was to happen unto them, to make them ſtable in their perſecutions *p*. For as theſe Rebels did this Barbarous, Villainous, and unparallel'd act, becauſe they had no ſaving knowledge of God the Father, and Chriſt God-man the Son *q*: So our Martyred Soveraign, like King *David* in all his troubles, (though both had their failings) demonſtrated himſelf to be a true Diſciple of Chriſt indeed; for notwithſtanding all the various modes whereby theſe proud and impudent wretches had him *in great deriſion, yet he declined not from Gods Law* r.

p John 16.1,2; *q* ver. 3; r Pſ. 119. 51.

But the guilty Conſciences of theſe Parricides (the true ſeed of *Corah* and his Complices, *two hundred and fifty Princes of the Aſſembly*, all of them Parliament men, of their own Election *ſ*,) told them that the murder of their Soveraign was not enough to keep thoſe Places, Dignities and Power, which before they had uſurped from him, unleſs they barred all his Heirs from ſucceeding: Therefore though they conſiſted of two juntoes, and were divided into two adverſe Factions, (the one *Presbyterians*, who (to uſe their

ſ Numb. 16.

their own diſtinction) murdered the King in his Political Capacity; and the other, *Independents*, who murdred him in his natural:) Yet they moſt firmly agreed in making an Act * for the Dethroning of his Highneſs *James* Duke of *York*, and all the Royal Family, not ſparing ſo much as the Kingly Office it ſelf: Eſpecially therein, they united themſelves together againſt the next Heir to the Crown, (our now moſt gracious Lord and King) as unanimouſly, and as ſolemnly as thoſe two deadly Enemies, *Herod* and *Pilate*, were made friends againſt Chriſt *t*: They hunted him from place to place for his life, as *Saul* King *David*, *like a Partridge upon the Mountains* u, moſt inhumanely ſaying (like the Husbandmen in the Parable *w*,) *this is the Heir, come let us kill him, that the inheritance may be ours.* Yet they had the impudence to pretend that all was but expedient for the good and welfare of the whole Nation, the Glory of God, the ſafety, and liberty of the people. *Salus populi*, is the common pretence of all Rebels; *Caiaphas* pretended the ſame for Crucifying Chriſt, *it is expedient* (ſaith he) *that one man die*, (meaning

* Hiſt. *Indepnd.* Compleat. *Part* 2. *p.* 140. & *p.* 241. & *Part* 4. *p.* 22.

t Luk. 23. 12.

u 1 Sam. 26. 20.

w Luk. 20. 14.

ing Jesus) *and that the whole Nation perish not* x. And *Cromwell* too pretended the like for the murder of our Soveraign, unless he die, the whole nation must perish: but as that which was pretended to be so much for the safety of the *Jews*, brought a fearful destruction upon them: so this which was pretended to be so much for the Glory of God, and the Liberty of the People, hath been seen by woeful experience for twelve years together to have been the very bane and ruin of the Nation: When was there ever more slavery and bondage in the State? And when more Anarchy and confusion in the Church? *Munster* it self saw but the Prologue to our Tragedy.

x John 11.50.

But to maintain this their Usurpation, they still persisted in their old Hypocritical zeal, and re-inforced it too, with such wonderful shews of godliness, that if it were possible they would have perswaded the very Elect themselves that they were really a Godly Party, true fearers of God indeed y, the more they had a mind to dishonour the King, the more they pretended to fear the Lord: How many Pharisaical prayers, and superstitious Preachings were made

y Mat. 24. 24.

made to devour the Poſſeſſions of all True Loyaliſts, even to the houſes of poor Widows and the Fatherleſs z? How many ſad Countenances and Bulruſh necks, to trumpet out the praiſe of their Saintſhip? And how many Hypocritical ſighs and groans too, to blow up all Royalty and Loyalty, and cheat the people into Rebellion? All which, either more or leſs, was evident in moſt, but eſpecially in *Cook*, that Famous or rather Infamous Preacher, ſigher and groaner, and in *Cromwell* too, the Head of their Rebellion, * who (when at *Worceſter* fight) he had marched over *Powick* Bridge a conſiderable number of his men, to fight againſt his King; ſaid, (in his Hypocritical way) The Lord of Hoſts be with you: That ſo the poor ignorant and credulous Rabble (who knew no other cauſe but their pay, why they were gathered together, any more than the followers of *Demetrius* a, or thoſe two hundred that followed *Abſolom* out of *Jeruſalem* in their ſimplicity b; thinking that it was Gods cauſe which they were ingaged in, might be the more animated in their Rebellion.

z Mat. 23. 14.

* *Boſcobel*: or the Compleat Hiſtory of his Sacred Majeſties moſt miraculous preſervation after the Battel of *Worceſter*, 3 *Sept.* 1651. Part. 1. *p.* 18.

a Acts 19. 40.

b 2 Sam. 15. 11.

But

But it is no wonder that theſe Rebels and Whetſtones of Rebellion ſhould thus diſhonour the King, when as (for all their ſpecious pretences) they were not afraid to diſhonour the Lord himſelf; not only indirectly, through the ſides of his Vicegerent; but immediately and directly in himſelf: for time was then alſo, when they did moſt impudently prophane Gods Sanctuary, the Houſe of Prayer, *the place where his honour dwelleth* c, they ſet up the abomination of deſolation in the Holy Place, where it ought not to ſtand *d*. Sir *William Brereton*, Colonel General for the *Cheſhire* Forces, having given him the Arch-Biſhops Houſe and Lands at *Croiden* (with *Caſhobery*, and other Lands of the Lord *Capels* worth 2000 *l. per an.*) for ſervice done and to be done, againſt the King and Kingdom, reformed the Chapel (there) into a Kitchin. This was a goodly reformation, fitting with his Stomach as well as his Religion. But *O. Cromwell* * (in proportion to his ſublimity) therein went beyond him, when he and his reformed St. *Pauls* from the Church of God, to a Den of Thieves, Stable of Horſes, and Brothel

c Pſ. 26. 8.
d Mat 24. 15. Hiſt. *Independ.* Compleat. *Part.* 1. *p.* 170.

* Hiſt. *Independ.* Compleat. *Part.* 2. *p.* 34, 35.

of Whores: out of envy (I ſuppoſe) to the King, becauſe it was the Head and Royal Church of the Kingdom. And to cover his Prophaneneſs, he would moſt ridiculouſly ſay his Prayers amongſt his Horſes: And *Lambert* and his crue did not come far behind him, when he threatened to pluck down Churches for Edification, as they actually did the Kings houſe at *Holmby*. And I may add too (what hereafter I ſhall have better occaſion to ſpeak of in their changing) that they then alſo thought it a great piece of Reformation, to diſhonour God publickly, not only by doing their Carnal and Worldly buſineſs in his Sanctuary; but alſo by being moſt irreverently and unmannerly covered (even before their betters) in his Holy Ordinances. And O! that I could not ſay, that even now time is, that this ſin of Prophaneneſs is ſtill extant in ſome, too many amongſt us; which without all doubt plainly declares (nothing more than) that they are ſtill infected with their old Common-Wealth principles. They are apt to complain of the reliques of Popery, becauſe they want Wiſdom to diſcern *the precious from the*

the vile e. But I wish we had not juster cause to complain of the reliques of Fanaticism; there be too many dregs of it lye at the bottom of this Nation, which if they should be once stirred, before they be refined, it is much to be feared, that they would quickly discover themselves on the top: We have Church Fanaticks as well as Church Papists amongst us.

e Jer. 15. 19.

You therefore, that are infected with the gangrene of Fanaticism, with the leven or doctrine of these Phanatical Scribes and Pharisees *f*, it is behoofeful that you be very careful to purge it out from your Consciences, by a timely true and unfeigned repentance; that you may not corrupt others with evil manners, but become a new Lump your selves *g*, to win and confirm those in the truth that want it *h*. As Doctor *Lee*, Colonel *Richard* Ingolsby* (who since his Conversion was created Knight of the *Bath*, at his Majesties Coronation) and other real Converts have done in the same reformation. This is a thing not to be dallied with, but to be seriously considered

f Mat. 16. 6, 12.

g 1 Cor. 5. 7.

h Luk. 22. 32.

* *Boscobel*: Or the Compleat Hist. of his Sacred Majesties most miraculous preservation after the Battel of *Worcester*. Part. 1. *p.* 16.

ſidered in time, and the rather becauſe evil habits are as hardly forſaken as eaſily taken; unleſs you take it for a thing indifferent (as ſome of your Predeceſſors have done) whether you are for ever happy or miſerable: Lukewarm Chriſtians, partly Fanaticks and partly Loyaliſts and Conformiſts; that like a trembling Needle between two Loadſtones incline to both and neither, are as loathſome to God as the *Laodiceans* i. You have ſometime taken an Oath to be conſtant to true Loyalty and Conformity, and what will you not fear your Oaths *k*? *O remember therefore from whence you are fallen, repent and do the firſt Works*, that God may have nothing againſt you *l*. You cannot complan of any want of means for your recovery and reſtauration. You have the Scriptures, where the ſame God that hath taught you to fear him, hath alſo (in the ſame breath) taught you to fear and honour the King: and what will you not believe him? who is ſo much truth it ſelf by nature that he cannot lye *m*? and there he hath alſo taught you, that his worſhip cannot conſiſt without honour, nor the Churches of the Saints with-

i Revel. 3. 14, 15, 16.

k Eccleſiaſtes 8. 2.

l Revel. 2. 4, 5.

m Tit. 1. 2.

without peace and order. And what ſhould I mention what means you have alſo had from the examples of well ordered Churches, both Clergy and Laity, when as the King himſelf, Gods Miniſter and Vicegerent, your head and Soveraign, hath not only eſtabliſhed the ſame according to his Lords commandment; but hath alſo taught you by his own pious example, how to reverence Chriſt your Head by uncovering your heads in his Church, Holy Houſe or Sanctuary. And what will ye be worſe than all the World beſides? *Regis ad exemplum totus componitur orbis.* The whole world ſtrives who ſhall the moſt follow the example of Kings. I know indeed that the major part of men in the World, are more apt to follow them in bad examples than in good, becauſe they are not of God, but of the world, which lieth in wickedneſs *n*. But I could heartily wiſh (if it were Gods good pleaſure) that even the whole world would imitate our King in this pious example, and accordingly thoſe that are of his Dominions, ſhew their ſubjection to him, as he

n 1 Joh. 5. 19.

therein ſhews his ſubjection to the Lord.

Not but the mode of paying reverence to God is indifferent (according to the various States, cuſtoms, and manners of Nations) before it be ordained in the Church as it would be indifferent whether we pay revevence to God by putting off the Glove, *&c.* (if there were any ſuch cuſtom) or whether by putting off the ſhoes, as the *Jews*; or whether by putting off the Hat, as we Chriſtians. It is free for every Nation to do what they think fit in ſuch caſes, ſo long as they keep to Gods general rule of order and decency *o* (which binds now to uncover the head, and is therefore ordained) but as for the reverence it ſelf, it never was indifferent, but is always neceſſary to be expreſſed by ſome Rite or other, as being that without which Gods honour cannot ſubſiſt, which (as his word) is more durable than Heaven or Earth *p*.

o 1 Cor. 14. 40.

p Mat. 24. 35.

Quorſum vero hæc? from whence then is this diſobedience and prophaneneſs of theirs? You may quickly gueſs it; that

that it is either becauſe they read not the word of God at all; or if they read it, read it but curſorily in a canting tone, out of vain glory: Or ſuppoſe ſome think themſelves as learned as the *Jeſuits* themſelves, yet that will but aggravate their torments in Hell *q*, and ſo much the more manifeſt their blindneſs and want of faith: For ſurely had they the eye of Faith, to behold God in his Temple, who is inviſible, they could not chuſe but reverence and honour ſo great a Majeſty, and if their great knowledge in the Scriptures (which they pretend to) were ſanctified unto them, then they would never perſwade their ſeduced proſelytes to believe that that is Gods ſervice wherein he is the moſt diſhonoured, and that that is true Religion which conſiſteth in the contradiction of his Laws and Ordinances: For what ſaith St. *James*, *If any man among you ſeem to be Religious, and bridleth not his tongue, but deceiveth his own heart*, (that is, ſpeaketh againſt his own knowledge and Conſcience) *this mans Religion is vain. But pure Religion, and undefiled before God and the Father*, (ſaith he) is this (not to make

q Luk. 12.43.

any, eſpecially your Queen a Widow, and her Heirs Fatherleſs, but) *to viſit the Fatherleſs and Widows in their affliction, and to keep himſelf unſpotted from the World.* James 1. 26, 27. Religion doth not licenſe men to ſpeak and do what they liſt; it hath its name *à religando*, from binding, *quòd hoc vinculo Deo religati ſumus*, ſaith *Lactan.* Becauſe by it, as by a bond we are bound to God: Whereby all our members are bound to their good behaviour: Our hands from being ſtretched forth againſt the Lords anointed *r*, our tongues from deſpiſing, or ſpeaking evil againſt him; the Spirit of God puts the brand of the Sons of *Belial* upon them that preſume to do it *ſ*, either by reproaching his footſteeps, or proceedings *t*, or by controuling him in any of his ways or actions, *who may ſay to a King* (ſaith *Solomon*) *what doſt thou* u? And *is it fit* (ſaith *Job*) *to ſay to a King, thou art wicked? And to Princes, ye are ungodly* w? and what ſhould I ſay more? our very hearts are bound by our Religion from curſing or wiſhing evil to the Lords Vicegerent: *Curſe not the King*, (ſaith *Solomon*) *no not in thy thought or Conſcience* x.

r 2 Sam. 1. 14.

ſ 1 Sam. 10. 27.

t Pſ. 89. 51.

u Eccleſiaſtes 8. 4.

w Job 34. 18.

x Eccleſiaſtes 10. 20.

Yet

Yet the Prophet *Iſaiah* ſpeaketh of a deſperate generation of men, that *Curſe their King & their God, and look upward* y. Of whom the Prophet ſpeaketh this I dare not poſitively affirm: But this I may ſafely ſay, the words agree ſo exactly with theſe that ſtile themſelves the Godly Party, as if they were the very men pointed at in this Prophecy; for who have been more infamous than they, for *Curſing their King and their God, and for looking upwards* withal, to cover their wickedneſs with the vail of Hypocriſie? They are not only that proud and ſupercilious generation (which *Solomon* ſpeaks of) *that have lofty eyes, and eye-lids lifted up* z. But alſo that Rebellious Generation (which he ſpeaks of too) that curſeth both their Natural Father, and the King, the Father of their Country; and doth not bleſs their Mother, nor their Queen *a*. Yea, and finally, that Hypocritical generation, (which follows next) that are pure in their own eyes (from whence they are called Puritans) and yet are not waſhed from their filthineſs *b*.

y Iſaiah 8. 21.

z Prov. 30. 13.

a ver. 11.

b ver. 12.

But O, ye Puritans, *be not righteous over-much, neither make your ſelves over-wiſe, why ſhould you deſtroy your ſelves* c? I know a man cannot be too Righteous, or too wiſe, ſo long as he lives according to the rule of Gods word; but *Omne nimium vertitur in vitium*, every extream degenerates into a vice; if a man ſhoots at rovers in his Religion, too much on the one hand by prophaneneſs, or too much on the other by ſuperſtition, he will never hit the mark: Much leſs if he be pure only in his own eyes, and make himſelf *over Righteous, and over wiſe*; out of ſpiritual pride and vain glory, or on purpoſe to advance his own ends by deception: For ſo he will demonſtrate himſelf to be a perfect Emiſſary of Satan, who when he intends to deceive the moſt, appears not as a Devil, but as an Angel of light *d*.

c Eccleſiaſtes 7. 16.

d 2 Cor. 11. 13, 14.

In a word therefore, *Let him that thinketh he ſtandeth*, (or in more fulneſs of ſenſe, ὁ δοκῶν ἑστάναι, he that ſeems to himſelf to ſtand) *take heed leſt he fall* e, and you that have a name that you are alive, and yet are dead, as

e 1 Cor. 10. 12.

as having been formerly ſeduced by their ſeeming ſanctity, and yet are ſtill infected with the leven of their Phanaticiſm, let me adviſe you once again (before it be too late) that ye purge it out by a true and timely repentance: And that ye be watchful for the future to ſtrengthen thoſe good and Loyal principles, which yet remain, and are ready to die; that your works may *be found perfect before God f.* Have a care that you do not with-hold from God his due of reverence, leſt he deſtroy you for defiling his Holy Temple *g*, much rather beware that you do not mock him *h* by with-holding from the King his due of fear and honour, under a pretence of fearing him, leſt your portion at length be the ſame with the Hypocrites *i*. But as you have been taught by St. *John* in the beginning, concerning the love of God and our brother, forget not to fulfil this Royal and Loyal commandment in the Text, that he who feareth God, *fear and honour the King* alſo *k*. For as they that deſpiſe God, ſhall be lightly eſteemed, ſo he will honour them that honour him *l*.

f Rev. 3.1,2.

g 1 Cor. 3.17.

h Gal. 6. 7.

i Mat 24. 51. Job 8. 13.

k 1 Joh. 4. 21.

l 1 Sam. 2. 30.

2. Thoſe

2. Thoſe are here condemned alſo, that would (forſooth) be counted great Loyaliſts, and yet are notorious Rebels againſt the Lord himſelf, *the King of Kings*: That pretend to be highly for the King, great honourers of his Majeſty; and yet plainly ſhew by as highly debaucht lives and examples that they have no fear of God before their eyes *m*. They never boaſt of their Loyalty more, than when they are elevated into ſo many petty Kings in their eſteem, or rather are really the greateſt Lords and Maſters of miſ-rule: They never pretend more ſtrongly to be for the King, than when they are moſt mighty to drink Wine, and men of the greateſt ſtrength to mingle ſtrong drink *n*: If a ſober man chance to come into the company of theſe Ranters and Ruffins, they will ſtraight cenſure him for a Round-head; and if he refuſe to drink the Kings health ſo deep and ſo often as they would have him, they will as readily cry out, God damn them, he is a Fanatick, though they ſee he doth not refuſe it in a ſober way as the Kings health, becauſe he honours the King; but only as a cup of exceſs, becauſe he alſo fears the Lord. Theſe are thoſe of whom

m Pſ. 36. 1. Rom. 3. 18. Gen. 20. 11.

n Iſa. 5.

whom St. *Peter* ſpeaks, who hold it not ſufficient that they have heretofore wrought the will of man, when they were Gentiles; but ſtill walk in laſciviouſneſs, luſts, exceſs of Wine, Revellings, Banquetings, *&c.* wherein they think it ſtrange that you (who accompliſh the end of Chriſts ſufferings, in walking according to the will of God) ſhould be ſuch enemies to your own preſent enjoyments, as not to run with them to the ſame exceſs of Rior, and therefore ſpeak evil of you *o*.

o 1 Pet. 4. 1, 2, 3, 4.

Where then is their great Loyalty which they ſo much boaſt of? You ſee what goodly Loyaliſts they are: they have only the name of the Loyaliſts, and that's all; they want all the ingredients of a Chriſtian, which (as you have heard) conſtitute the being of a True Loyaliſt: *The fear of the Lord and the King* always go together in the True Loyaliſt, as well as the True Godliliſt: It is vain for men to pretend to fear God, without honouring the King; and it is as vain too, to pretend to honour the King without fearing God. The Loyalty of theſe proud Huffers

Huffers and Hectors consists only in Hypocrisie: That by the pretence thereof, they may either the better gain, or the more securely hold some maintenance that they have by the Kings benefit. Or rather they pretend Loyalty, as the Hypocrite pretends the name of Christ *p*; and the Fanatick his Conscience, that it may be a rise for their sins, and a vail for their impieties.

p Mat. 7. 22.

And no marvel: for it is impossible (we see) that their Loyalty should consist in reality, any more than the Godliness of those that stile themselves the Godly party. The very Heathens, though some of them (I mean the wiser sort) seemed to be very Loyal and true to their King; yet their Loyalty cannot be said to be absolutely true and firm, any more than their Religion: How much less then may we term the Loyalty of these swearing swaggerers true and firm, when as they profess themselves to be Christians, yea, and Protestants too; and yet live more diametrically opposite to the Doctrine of Christs Gospel, than the very worst of the Gentiles: Is it likely (think you) that they should be such great friends

friends to their King, as they would make you believe, who are ſuch grand enemies to the Croſs of Chriſt *q*? No, certainly, they are as arrant enemies to their King, as any he hath: And that both in Proſperity, and in Adverſity. *q* Phil. 3. 18.

1. In proſperity, when the King ſits moſt peaceably upon his Throne, and they themſelves are in the very height of their mirth and jollity, even then they become his enemies, by provoking, ſharpning and augmenting his adverſaries againſt him, through their evil examples: What do they but draw a Sword for Fanaticks to fight with againſt his Majeſty, by bringing a ſcandal upon Loyalty, through their debauchery and prophaneneſs? *Chriſtopher Love* in his Rebellious Sermon (in the year 1644.) made this his only objection to withſtand the Treaty of Peace (made by our Martyred Soveraign) at *Uxbridge*. Yea, as meer formaliſts by living contrary to the doctrine they profeſs, they bring a ſcandal upon Religion, whereby the Converſion of the Churches enemies is impeded: So theſe prophane Loyaliſts by living contrary to the Loyalty

alty they profeſs, do (even now adays) not only harden Fanaticks in their error, and make them the more to glory in their ſhame; but alſo give them occaſion childiſhly and tauntingly to object, that they dare not turn Loyaliſts for fear of prophaneneſs. And not only ſo, but others too, as they are drawn into Fanaticiſm by a form of Godlineſs: So they drive them from Loyalty, by laying a ſtumbling block before their weaker brethren *r*.

r Rom. 14. 13.

2. In adverſity, the Tryal of True Loyalty and friendſhip; as they do their King much injury in the Tavern: So they do him as little ſervice in the Field; for as ſoon as they ſee his power (the foundation of their Loyalty) to be once removed (or likely to be ſo) by his enemies; then (for all their former bravado's) inſtead of aſſiſting him, and ſacrificing their deareſt intereſts for his life and preſervation, (as King *Davids* True and worthy Loyaliſts did for his *ſ*;) they will either moſt Traiterouſly, Barbarouſly and inhumanely take part with his enemies, and inſult upon him, like the Frogs upon the block in

ſ 2 Sam. 18. & 21. 1 Chron. 11.

Æſop's

Æſop's Fables; or elſe in his greateſt need moſt daſtardly forſake him. This was too evidently ſeen in our late times of Rebellion, againſt our Martyred Soveraign, when ſome even of his own ſworn ſervants, and familiar friends too, (of a ſeemingly ſober deportment, in whom he truſted) did (like *Judas* againſt our Saviour †) moſt traiterouſly lift up their heels againſt him. Neither was his Son (our now Moſt Gracious Lord and King) ſerved much better at *Worceſter* fight by ſuch friendly-gulls, and Loyal-cheats, when (for all their former great pretences to Loyalty) out of a ſlaviſh fear of Cruel Uſurpers, and Oppreſſers, they moſt Cowardly ſneak't in a corner, and forc't his Majeſty (for want of aſſiſtance) to fight with a handful (as it were, and ſome of them diſloyal too) againſt a multitude.

† Joh. 13. 18. Pſ. 41. 9.

1. Therefore, O ye Prophane and ungodly Loyaliſts, (though God forbid any ſuch ſad times ſhould come again to try your Loyalty in; yet) it is behoofeful that you (as well as thoſe that call themſelves the Godly Party) purge out all your ſins by,

a true, timely, and unfeigned repentance, and holy reſolutions of better obedience, that your Hypocriſie and deception may alſo vaniſh, as well as theirs: Unleſs you mean to have the very Gentiles riſe in judgment againſt you, for being under the light of Nature better Loyaliſts than you, under the glorious light of the Goſpel: For all men are obliged even by Nature it ſelf, to venture their deareſt blood for the ſafety of their King: Our Saviour himſelf (who came to fufil the Law of *Moſes*, and perfect the Law of Nature *u*) hath confirmed it for a never dying Maxim: *If my Kingdom* (ſaith he) *were of this World, then would my Servants fight*, &c. *John* 18. 36.

Mat. 12. 41, 42.

u Mat. 5. 17.

And no marvel that it ſhould be thus; for the King (as he is Gods Vicegerent, and our Supreme head and Governour) is (as the men of *Iſrael* ſaid of King *David*) *worth ten thouſand of us* w; yea, more than us all, the very light of the Nation *x*. This proves that the King is, *Major Univerſis*, contrary to that falſe, Childiſh, Fanatical, and Antimonarchical diſtinction, that he is, *Major Singulis, Minor Univerſis*. Be ye then

w 2 Sam. 18. 3.

x 2 Sam. 21. 17.

then as Loyal in your resolutions as you are in your professions, and as careful of your Kings preservation, as *Abishai* and the men of *Israel* were of King *David*'s y: Lest for your neglect of a duty of so high a concern, the greatness of your Talent bring upon you a greater Curse than that of *Meroz*, *Curse ye Meroz* (said the Angel of the Lord) *Curse ye bitterly the inhabitants thereof: Because they came not to the help of the Lord, to the help of the Lord against the Mighty*, Judges 5. 23.

y 2 Sam. 21. 17.

Luke 12. 48.

2. Though no pretence at last shall excuse any Gainsaying and Rebellious people z, but all that despise dominion, and speak evil of Dignities, must without discrimination perish in the Gainsaying of *Core* a; yet be ye wary how ye offer any occasion to your weaker brethren to be Revolters from their Loyalty, or obstinate in their Fanaticism, by mixing your Loyalty with prophaneness; lest you aggravate your Torments in Hell, by making your selves guilty of their sin and punishment, as well as your own.

z Rom. 10. 21.

a Jud. 8. to the 22.

You have seen in, or from our late times of Rebellion, what confusion and destruction our Old prophane Loyalists brought upon their King and Country, by shaming so good a Cause which they owned: How they filled our Land like *Rama* with mourning, by their Cursing and Cursed Oaths *b*; even bitter mourning, as the mourning of *Hadadrimmon* in the Valley of *Megiddon c*: And finally, what *Ægyptian* Bondage and darkness they enwrapped the whole Nation in, both Church and State; by moving Fanaticks (as was pretended) with their drunkenness and debauchery, to extinguish the light of *England*.

b Jer. 23. 10. Mat. 2. 18.

c Zech. 12. 11. Mal. 3. 5. Ecclesiasticus 23. 11.

In a word therefore, take ye warning in time, and follow their pernicious examples no more, lest you find death in your Pots indeed *d*, the death of your Souls to all eternity *e*. But manifest your Allegiance, by adorning your Loyalty with holy lives answerable to your professions; that thereby you may both remove all objections, and colours of Rebellion from any that watch for matter of advantage and exception against you; and offer them as great an occasion to imbrace True Loyalty

d 2 Kings 4. 40.

e 1 Cor. 6. 9, 10.

Tit. 2. 10.

alty (if they will accept it) as they have from all True Loyaliſts, (if they were not wilfully blind and obſtinate) that ſo the more hearts being united to the *Lord and the King*, we may get the more ſtrength to reſiſt our Enemies, and the more ſecurely enjoy Peace amongſt our ſelves, both in Church and State.

Now, 2. As the True Loyaliſt, when he is in the place of a True Conformiſt, honours God not only with reverence, but with his ſubſtance *f*; ſo the True Conformiſt, when he is in the place of a True Loyaliſt, honours his King not only with due reſpect and eſteem, but alſo with maintenance: The ſame man in one reſpect renders unto God, the things which be Gods; and in the other, he renders unto *Cæſar*, the things which be *Cæſar*'s *g*. Prayer and thankſgiving he pays to God, as his immediate Rents and dues; Tythes and offerings mediately in his Stewards and Miniſters: But Tribute or Taxes, *&c.* he renders unto his King, or *Cæſar* in a more ſpecial manner, as he is Gods Miniſter and Vicegerent, and next under him his ſupreme

f Prov. 3. 9. Mic. 4. 13.

g Luk. 20. 25.

Head and Governour. Therefore it is very remarkable that our blessed Saviour (who pay'd Tribute himself, which his pretended Vicar refuses to do) to shew the great necessity of this duty, never did any miracle about honour or money, except this one, of giving Tribute unto *Cæsar*, Mat. 17.27.

Dr. *Boys* upon the dominical Epistles and Gospels. *p.* 163.

The consideration of this, moves the True Loyalist to pay his Tribute and Taxes, *&c.* to his King, freely and voluntarily, out of love and fear to God and his Commandments. Whereas the Nominal Loyalist, though he also pays Tribute and Taxes, *&c.* to his King, as well as the True; yet he pays them unwillingly, and by constraint; out of fear of the Kings authority, and the Penal Laws of the Land: But the True Loyalist (I say) considers that his King is Gods Minister and Vicegerent, appointed by him for the good of his Church; both as a rewarder for the praise of them that do well, and as a revenger to execute his wrath upon them that do evil: And therefore (as the Apostle hath taught him *h*, he pays his Tribute and Taxes, *&c.* with all subjection, not only for Wrath, but also for Conscience-sake.

h Rom. 13. 3, 4, 5, 6.

By

By this you may perceive, that though the True Loyaliſt and the nominal agree in this, that both of them pay Tribute and Taxes, *&c.* to their King; yet in the mode and ends of their paying, they differ as much as a ſervile fear and a filial, yea, a Humane fear and a Divine; the fear of God, and the fear of man.

How much then are Quakers and ſuch Godly-gulls to blame, who (thinking they do God good ſervice in reſiſting the higher Powers) chuſe rather to ſuffer impriſonment, or any affliction in the World, than to pay any Tribute or Taxes, *&c.* at all? And glory in it too, and plead Conſcience for the ſame; as if God (the jealouſie of whoſe honour burneth like fire) was the Author of Rebellion againſt himſelf, and his own Laws. How great the judgment of theſe blaſphemers and Rebels againſt *the Lord and the King* ſhall be, I cannot determine, becauſe it is unſpeakable. St. *Peter* ſaith, *If the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinner appear*? Where then (ſay I) ſhall theſe appear? That fall ſo far

1 Pet. 4. 18

ſhort of Nominal Loyaliſts, that in *Statu quo*, in the condition they are in, fall far ſhort of Heaven. The nominal Loyaliſt hath ſomething in him that is good, more than his Eſſence or being; his profeſſion is good, (if his life were anſwerable) but the profeſſion of theſe is as Diametrically oppoſite to Religion, as their Loyalty; which conſiſteth only in Rebellion. Moreover the nominal Loyaliſt, though he pay his Tribute and Taxes, *&c.* only out of a ſervile fear; yet by his outward conformity and obedience he declares himſelf to be a member within the Pale of the Church, where he hath the means (which God hath ordained) to make him (if he be not wanting to himſelf) a True Chriſtian, and a True Loyaliſt in time: And not only ſo, but he alſo helps to preſerve the publick peace and ſafety of the Nation, whereby he peaceably enjoys many temporal bleſſings, or at leaſt keeps himſelf ſecure from temporal puniſhments, as *Ahab* averted the temporal wrath of God, by outwardly humbling himſelf *k*. But theſe Rebellious wretches are good for nothing; they are no better than the very Heathens and Publicans *l*, they

k 1 Kings 21. 29.

l Mat 18. 17.

are

are good neither for their Souls, nor for their bodies; they are Sots as well as ſinners, not only ſpiritual fools, but natural and inconſiderate fools in the deepeſt Grain; they not only excommunicate themſelves from the ordinary means of True Loyalty and ſalvation, and break peace and unity both in Church and State by their diviſions, but they alſo diſturbe even their own quiet in this life, by bringing puniſhments upon themſelves, by and for their Rebellion.

And how much are thoſe Publicans and Tax-gatherers to blame too, that make no more Conſcience to empty the Kings Exchequer, that they may fill their own Coffers; or ſome ways or other build up themſelves out of the ruins of the Kings Tribute, than theſe Holy-cheats do to pay it? *Touch not mine Anointed* m, is a prohibition to hurt the King, not only in his Body, but in his Eſtate too: It is theft to ſteal the goods of any; but to cheat and rob the King of his Tribute, *&c.* is a ſin no leſs than Sacriledge: For Tribute, *&c.* belongs to the King, not as he is a perſon Civil, but Sacred,

m 1 Chron 16. 22.

A-

Anointed with Holy Oyl to be Gods
n Rom. 13. 4, 5, 6. Minister and Vicegerent *n*. And therefore to rob Gods Clergy of Tythes, *&c.* is also the cursed sin of Sacriledge, because the High Priest the Representative
Rom. 11. 16. of them all, was also Gods Anointed, Anointed with Holy Oyl to his Sacred Function, as well as the King. *Zech.* 4. 14. *These are the two anointed ones* (or Sons of Oyl) *which stand by the Lord of the whole Earth.* This *Targum* expounds of *Joshua* and *Zorobabel*, who were anointed, (the one for the Princely Government, the other for the Priest-hood) with the self-
o Numb. 35. 25. same Oyl *o*, and accordingly God himself (with relation to the days of Christ) doth call this sort of theft, Sacriledge. *Will a man rob God*, (saith he) *yet he have robbed me: but yet ye say, wherein have we robbed thee?* ('tis answered) *in Tythes and offerings. Ye are cursed with a curse*: (that is, surely and greatly cursed) *for ye have robbed me, even this whole Nation, Mal.* 3. 8, 9. 1 *Cor.* 9. 14.

'Tis Sacriledge then, (the cursed and damnable sin of Sacriledge) to rob God in the Ministers of his holy word and Sacraments: But how much rather

ther to rob God in the King, his Minister and Vicegerent? Surely, if nearness of relation will make any distinction, (as *touch not mine anointed*, goeth before *do my Prophets no harm* p) it must needs be the greatest Sacriledge of all, next to the robbing God in himself, of his immediate Rents and dues of prayer and thanksgiving. Render therefore to all their dues, (especially to God and *Cæsar*) *Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour*, Rom. 13. 7.

p 1 Chron. 16. 22.

But, 3. and Lastly, as the true Loyalist is obedient to his King, in paying of him Tribute and Taxes, *&c.* so also in all his other Laws and Ordinances: he still considers that his King is appointed by God to be his Minister and Vicegerent, for the External government of his Church; and therefore out of love and fear to God, and obedience to his Laws, (in serving of whom the people have only perfect liberty *q*) he most freely sweareth fealty to him, to be true to him, and obedient: And accordingly he rejoyceth when the Oath of Allegiance is imposed upon him, and the whole

The falsehood and deceipt of the Solemn League and Covenant discovered.

q James 1. 19. & 2. 12. 2 Cor. 3. 17. Rom. 8. 21.

whole Nation; becauſe it is for confirmation of Loyalty and ſubjection; that thereby there may be an end of all ſtrife, and all both in Church and State may enjoy Peace the more ſecurely *r*: In which reſpect ſaith *Solomon, I counſel thee to keep the Kings Commandment, and that in regard of the Oath of God* ſ. The True Loyaliſt, though he would obey his Kings Commandment, (either actively or paſſively) without an Oath, his Conſcience being bound before by the Law of God; yet becauſe God wills ſuch an Oath for confirmaon of the lawleſs in outward obedience with the juſt and Loyal *t*, he the more willingly takes and keeps it, that ſo there may be an end of all ſtrife; for certainly he muſt be a notorious Rebel indeed, that will not keep his Kings commandment, in regard of his Oath, if he had no other obligation; for an Oath, if it be only in ſuch things which are not contrary to the will of God, is ſo Sacred and obliging a thing, that it bringeth the wrath and vengeance of God upon him that breaketh it *u*, and therefore ſaith *Solomon*, it is a ſnare to the man who devoureth that which is holy: (to wit, who taketh an holy Oath

r Heb. 6. 16, 17

ſ Eccleſiaſtes 8. 2.

t 1 Tim. 1. 9.

u Joſhua 9. 20. Numb. 5. 21.

Oath upon him) and after vows to make enquiry *w*. (to wit, whether his Oath, or Vow be any ways prejudicial to his Body or Estate, or not *x*:) For which cause, when *Joshua* and the Princes of the Congregation had made a Peace with the *Gibeonites* upon Oath, they durst not break it; though it were so disadvantagious, that the *Israelites* murmured against them, and their enemies had obtained the League by guile and craft *y*: and when King *Saul* in a battel against the *Philistines*, had adjured the *Israelites* not to eat any food until the evening, &c. they were no less careful to keep the Kings commandment in regard of their Oath; for notwithstanding the rashness of the adjuration, the greatness of their distress with hunger and confination; and the greatness of their temptation too, by the dropping of hony in a private wood: Yet no man would put his hand to his mouth, because they feared the Oath *z*.

w Pro. 20. 25.

x Ps. 15. 4.

y Joshua 9.

z 1 Sam. 14.

Now if an Oath be so Sacred and blinding, when it is only in things indifferent, not contrary to the will of God: How much rather is it Sacred and obliging,

liging, when it is for confirmation of such holy things, which the word of God hath (before) bound us to observe *a*? Let all be judge that have not shook hands with their rationality: I am sure, these obligations are more firm, than *Solomons* threefold Cord, which cannot quickly be broken *b*.

a Nehemiah 10. 29.

b Ecclesiastes 4. 12.

But, 2. If the Oath be rashly taken in such things that be contrary to the word of God, I know then that there is none, (except he be more Infidel than the Devils themselves *c*) but will readily acknowledge that it is absolutely unlawfull *d*, and consequently the obligation to keep it, as absolutely taken away: Yea, by the Law of contraposition, (if we will but allow Affirmatives and Negatives to include or suppose one another) a man is as much obliged to break an unlawful Oath, as he is to keep one that is lawful in all things according to the word of God; because as he cannot keep an unlawful Oath, without making his sin exceeding sinful: so by breaking of it, he manifesteth his repentance; whereby, he makes a re-entry into Covenant with God, by a new stipulation.

c James 2. 19.

d Numb. 30. 5, 8.

How

How much then was *Herod* (that Fox *e*) to blame when he promiſed upon Oath to give the Daughter of *Herodias* (for pleaſing him in a Dance) whatſoever ſhe would ask; and ſhe (being before inſtructed of her Mother) ſaid, *give me here John Baptiſt's head in a Charger?* For inſtead of putting her off, by telling her that his Oath ſuppoſed only ſuch requeſts as were lawful, he added ſin to ſin; for though the Hypocrite ſaid, *He was exceeding ſorry; nevertheleſs for the Oaths ſake,* (as he pretended) *and them which ſat with him at meat, he commanded it to be given her* f.

e Luke 13. 32.

f Mat. 14. Mar. 6.

But how much more was *Cromwell* (that Fox) and his Park of Presbyterians and Independents to blame, when (to ſatisfie the raving deſire of Mrs. *Avarice*, for pleaſing them with a dance, in the great Parlor of their large Conſciences) they bound themſelves each to other by a Solemn, yet damnable League and Covenant, to deſtroy our Nation and her Religion, and to root out all order and Government both in Church and State? *Herod* played only

only the Tyrant; but these were not only Tyrants, but Usurpers too: besides, though they agreed with him in several circumstances of their cruelty and Hypocrisie; yet they much out-ballanced him in the mode and hainousness of their Oath and Villany: For whereas *Herods* Oath consisted only of a plain piece of cruelty against a single person, their Covenant was taken for the destruction of a whole Kingdom; and like the Turkish *Alcoran*, consisted of a Hoch-poch of principles, not only bad, but some seemingly good too to cover the bad, and their evil designs with the vail of Hypocrisie. And accordingly, herein it was notoriously contradictory to its self; it pretended great Loyalty to preserve and defend the Kings Majesties Person and authority; and withal to extirpate Episcopacy, and Church Government: Which could not possibly be, without destroying the Kings Authority; because they were upheld by the Kings Authority. This was so evident, that they perceived it themselves, and therefore were resolved to contradict themselves further, and also destroy the Kings Majesties person too: The Presbyterians Preacht him upon

upon the block, and the Independents beheaded him and the whole Nation. And accordingly, when it had once ſtrengthened them (the end for which it was taken) by tying the Populacy faſt to their parties, under the terrour of perjury; then they quickly * caſt it aſide, and called it an Almanack out of date. Yea, and puniſhed too many for attempting to keep it. And no marvel, for their Covenant (which they had ſo raſhly and unadviſedly taken) pretended ſo much for the honour and happineſs of the Kings Majeſty, and his Poſterity; that they ſaw they could not poſſibly keep it, without its contradicting them in their pulling down of Monarchy, and the eſtabliſhing of their Oligarchy or Tyranny: For * which cauſe, their Grandees, that they might alſo the better hinder their Vote, that they would not alter the ancient form of Government by King, Lords, and Commons, from taking effect; cauſed the Antimonarchical book written by *Parſons* the *Jeſuit*, 1524. (under the feigned name of *Doleman*) to be publiſhed, though they knew it was condemned by Act of Parliament, 35 *Eliz.* But it is no wonder that they

* Hiſt. *Independ.* Compleat. Part 1. p. 139.

* Hiſt. *Indep.* Compleat. Part 1. p. 113.

ſhould not care for former Acts of Parliament, when as they did ſo lightly eſteem of their own, as well as of their National Covenant: Wherein, though they alſo pretended to be great Reformers from Popiſh ſuperſtition; yet you ſee (as the ſame Author obſerves) that they can joyn intereſts with *France*, Doctrine with the *Jeſuits*, to carry on their deſign, and reduce us to the condition of *French* Peaſants and Slaves, under the Kingdom of the Saints.

And the truth is, though the greateſt part might do what they did, not out of malice, but rather (as our Martyred Soveraign charitably ſpeaks of them, in his ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ) out of miſapprehenſion of things, or miſinformation; yet it is notorious that moſt of the Chief and Heads of them acted againſt their own knowledge and Conſcience, no leſs than *Herod* did in beheading of *John* the *Baptiſt*; for as *Herod* knew and acknowledged that *John* was a juſt man and an holy, and had done nothing worthy of death; but only a ſpleen he had againſt him, for telling him that it was not lawful for him to have his Brothers Wife, whom he

he had married: So theſe Covenanters knew not only that they had bound themſelves by a ſolemn Oath (with hands lifted up to the moſt high God) to preſerve and defend the King, but alſo that he was ſo juſt a man & an holy, that they could find nothing of any moment to ſtuff out their black charge againſt him: They knew that he comported * himſelf in his afflictions with ſuch admired temper, prudence and conſtancy; that many even of his engaged Enemies themſelves became his Converts thereby, ſpeaking Panegyricks in his praiſe: Particularly, *Harry* † *Martyn* making a ſpeech in the Houſe upon the Debate, touching Kingly Government, whether a King, or no King? gives this judgment of him, that if they muſt have a King, he had rather have had the laſt than any Gentleman in *England*; he found no fault in his perſon, but in his Office.

* Hiſt. *Independ.* Compleat. Part 2. *p.* 218.

† Hiſt. *Independ.* Compleat. Part 2. *p.* 150.

And yet for all this, like *Herod* too they could pretend to do what they did for their Oaths * ſake: Eſpecially, in their compliance with the bloody *Iriſh* Papiſts; though by their Oath they were ingaged ſo much to the contrary,

* Hiſt. *Independ.* Compleat. Part 2. *p.* 242. *&c.*

trary, to defend the King and his poſterity, and to root out Popery. But their minds were ſo bent to ruin Monarchy, and the Proteſtant Religion, meerly to raiſe themſelves, and ſupport their own faction; that they did not conſider what they ſaid or did: And their Oath beſides was ſo intricate, and full of contradiction, that they could not tell what to make of it: And therefore they ſometimes rejected it, and ſometimes pretended it, in their Hypocriſie, for the ſake of thoſe parts in it which they thought the moſt favoured their deſigns, according to their own vain whimzies, and Fanatical imaginations; as * *Marſhal* that Turn-Coat Prieſt, (having always a ſpecial care to ſide himſelf with the prevailing Party) in a Sermon at *Margarets Weſtminſter* cried up Presbytery and the Covenant, whenas before (to ingratiate himſelf with the Independents) he had as much ſlighted both in the Army: for otherwiſe, their facinorous acts ſhewed that they feared an Oath no more than *Herod* did in beheading *John* the *Baptiſt*: If they had feared an Oath, their Oath of Allegiance and Supremacy, (as they ought to

* Hiſt. *Independ.* Compleat. Part 1. p. 79 & 80.

to have done) yea, and their own Covenant too; then instead of murdering their King, they would have kept his commandments: But the truth is, as *Herod* perpetrated his wicked act, not for his Oaths sake, but for *Herodias* sake; or rather for his and her envy, and their lusts sake: So these silly Reformers did what they did, not for their Oaths sake, but for their Oligarchy or Tyrannies sake; or rather for their Pride, their Envy, their Covetousness, and all their lusts sake.

Now, what should I spend time in confuting these unworthy men, in their contemning and despising the holy orders of Episcopacy and our Church Government; by joyning them in their Covenant, with Popery, Superstition, Heresie, Schism, Prophaneness, and whatsoever is contrary to sound Doctrine, and the power of Godliness? When as the † Bishops (not only) imposed an Oath (as an Anti-Covenant) called *&c.* (*Et cætera*) against the introduction of any Popish Doctrine into the Church, and the subjection of it to the Usurpations and superstitions of the See of *Rome*; but also you have

† *Burton* of the Wars in *England, Scotland* and *Ireland.* p. 65.

ſeen already how they contradicted themſelves therein, by joyning intereſts with the Papiſts, and Doctrine with the *Jeſuites*, to root out Monarchy and Proteſtancy, giving them a toleration of their Religion, and the poſſeſſion of the *Engliſh* Proteſtants Eſtates for their Hire. Yea, and you have ſeen too, how the God of order himſelf hath confuted them in the Text; commanding all *to fear the Lord and the King*, together; he that feareth the Lord, (let him pretend what he will) will alſo fear and honour his King.

Yet notwithſtanding all this, they want not Diſciples and Followers to this very day; (as well as other Sects and Schiſms;) there be too many amongſt us, that have took no heed to the Leven of theſe Scribes and Phariſees; not only of the Laity, but alſo of the Clergy. Which is a thing much to be admired at, that men that profeſs ſo much learning and Religion too, ſhould betray ſo much weakneſs in their judgments, and perverſneſs in their wills; as to be zealous of keeping that Covenant, which they know is ſo contradictory

dictory in its self, that a man cannot possibly keep it without breaking of it. I know you would scorn to be called fools; but I am sure that your Masters (if they had meant honestly) shewed far more wisdom, when (upon the consideration of its contradicting them in pulling down of Monarchy) they cast it aside, and called it an Almanack out of date; and punished too many for attempting to keep it. And what will you follow your Masters only wherein they were vicious, and not in their repentance? Though God forbid but that yours should be real and serious: For then others need not, you would call your selves fools a thousand times over and over, yea, mad, that you should ever be so wicked, rash and unadvised, as to justifie the abominable proceedings of those Covenanters we read of *Psal.* 83. Who although like your Masters, they were men of several Interests and Religions; yet bound themselves each to other by the like solemn, yet damnable League and Covenant against God and his Church: Or like the Kings of the Earth and their Heathenish Subjects against the Lord, and against his Anointed *g*.

Tit. 3. 1, 2, 3.

g Psal. 2.

* Dr. *Lees* recantation Sermon, or his *Corhumiliatum & contritum*, for taking the solemn League and Covenant. Printed 1663.

But thanks be to God, some have considered themselves already, recanted and conformed; as the forementioned Dr. *Lee*, &c. And others too like *Agrippa*, have been almost perswaded; but their Oath they say, sticks in their consciences; they are afraid to conform, for fear of that. I would to God their Oath of Allegiance, obedience, and Supremacy, had stuck in their Consciences as much before: then they would have been True Loyalists, and True Conformists still, and not so shamefully have broken the commandments of the Lord and the King: But such is the deceitfulness of sin, (the greatest mystery in iniquity) that men by nature do easily forsake the good, and cleave to the evil; where they stick so fast, that they cannot possibly return from thence to the good again, without the concurrent help of Gods grace, and the Omnipotent hand of a Deity. Yet our hope and desire is, that God (in his good time) will open their eyes, and loose them from this bond of iniquity; that they may be not only almost, but altogether such as St. *Paul* was, except his bonds *b*.

b Acts 26. 28, 29.

And

And laſtly, as all ought to have a ſpecial care how they ſin againſt the light of their Conſciences, (and yet pretend Conſcience for the ſame) leſt they incur the greateſt Damnation: So let none be ſo wicked and abſurd to reject Repentance and Conformation for fear of ſhame; (as proud perſons are too apt to do.) For that is another great deceitfulneſs of ſin, and colluſion of the Devil, for men to think that to tend to their ſhame and diſgrace, which purchaſes them the greateſt honour and eſteem. St. *Aug.* got more honour by his confeſſions and retractations than by all his other writings beſides. Nor did this learned Doctor get ſo much eſteem by any thing that ever he did, as by this his Sermon of recantation. Whereas if he had been ſtill obſtinate in ſo wretched an Oath, and had ſcorned to conform, he knew he ſhould but increaſe his ſhame and diſhonour; and that not only temporal, but eternal too: for Chriſt himſelf ſaith, that as he that confeſſes him before men, ſhall be confeſſed of him before his Father which is in Heaven: So he that denies,

nies, or is aſhamed of him, and of his words, in this adulterous and ſinful generation; of him alſo will he be aſhamed, when he cometh in the glory of his father, with the holy Angels *i*.

i Mat. 10. 32, 33. Mark 8. 38.

The True Loyaliſt conſidering this, ſticks to his Oath of Allegiance and Supremacy, the more ſtedfaſtly; and in regard thereof is the more afraid to break his Kings commandment; becauſe it is made, not for man and his luſts ſake, but for the Lord and his ſake *k*. Therefore (as Saint *Peter* hath exhorted him) he freely ſubmits himſelf *to every ordinance of man for the Lords ſake: Whether it be to the King, as Supreme, or unto Governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well*; yet he willingly ſubmits himſelf, (either actively or paſſively) becauſe ſo is the will of God, that with well doing he may put to ſilence the ignorance of fooliſh men *l*.

k 2 Chron. 19. 6.

l 1 Pet. 2. 13, 14, 15.

1. Actively, by obeying his King, not only in ſuch things which are already

ready commanded by the Lord, in his word; but alſo in all other things which are not contrary to it: Let things be never ſo indifferent in themſelves, neither made ſimply good or bad by the command or prohibition of God, but hang meerly upon the State of times, and the various cuſtoms, and manners of Nations; yet when they are once commanded, and made the Laws of the Land, he pays obedience to them, as to things not indifferent; becauſe otherwiſe his Kings Power and Prerogative would in effect be nullified, contrary to the Law of God, and deſtructive to Chriſtian Government and Magiſtracy. Wherefore (leſt in the very act he ſhould diſobey, not man, but God himſelf *m*) He is neceſſarily ſubject, *not only for wrath, but alſo for Conſcience ſake* n.

m 1 Theſ. 4.8.

n Rom. 13. 5.

And indeed thoſe things which in themſelves are indifferent, muſt needs become good and neceſſary, when they are once made the Laws of the Land; becauſe therein they alſo tend to our good and welfare, both in Church and State.

1. In

1. In the State, if there were no Laws, there would be no living; the weakeſt then would always go to the Wall. Yea, men would then be like fiſh in the Sea, the greater would evermore devour the leſs, the ſtrongeſt arm and the longeſt Sword would always carry it; the paſſions of men would then ſet them in as great a combuſtion, as when *Phaeton* rode the Sun: happy therefore is that Nation that hath binding Laws in it, to curb our corrupt and irregular paſſions; but thrice happy is that Nation that hath Governours in it endued with ſuch a ſpirit, as makes them willing to execute thoſe Laws: for otherwiſe, were there never ſo good Laws, and the King or Supreme Governour ſhould have never ſo great a deſire to have them executed; yet ſeeing with other eyes, and handling with other hands than his own, he cannot always have his will fulfilled, (excepting only in Supreme cauſes, where he ſits as immediate Judge himſelf) without the concurrent help of inferiour Governours: For which cauſe, though the *Iſraelites* in the Wilderneſs were a more collective body than other Nations, yet *Jethro*, *Moſes* Father-in-Law (ſeeing

(ſeeing how he toiled in judging them alone) adviſed him to chuſe inferiour Governours, to judge the ſmaller matters, and to bring the greater unto him: and not only ſo, but ſuch men too, as were rightly qualified for their Office; *able men, ſuch as fear God, men of truth, hating Covetouſneſs* o. o Exod. 18.

2. In the Church, if there were no ordinances, there would be no order; and if no order, no unity in Gods ſervice, nor ſtedfaſtneſs in the Faith *p*. Yea, though there muſt be Hereſies, or Sects among us, (as our Apoſtle ſpeaks) *q* yet if men ſhould have no Ordinances to contain them in order, but be permitted to live as they liſt themſelves, as they were when there was no King in *England*, like as when there was no King in *Iſrael* r: There would be ſo many the more Diviſions and Confuſions in the Church, whereby the more Tumults and Troubles would be raiſed in the State. For the welfare of the State is imbarked in the welfare of the Church; no Chriſtian State can poſſibly be ſound and well, when the Chuch is ſick and ſhattered into Schiſms, any more than *Hippocrates*'s Twins can live or die aſunder. This hath

p Col. 2. 5.

q 1 Cor. 11. 19.

r Jud. 17. 6.

hath been too evident in all ages of the Church, eſpecially in theſe latter times, now ſo many falſe Prophets have riſen among us; and love (which is the bond of Peace) is waxen ſo cold, that iniquity doth abound, and get the upper hand *ſ*, particularly, in our Independent Congregations, and other Schiſmatical and Heretical Aſſemblies among us; who under pretence of ſerving God in their private Meetings, have many times and often made ſecret Conſpiracies, and Treacherous Combinations againſt the State; that they may the better ſerve themſelves, and ruin the Church. Wherefore Authority being warned by their former miſchief, hath ſince moſt prudently (eſpecially in times of apparent danger) took order for the ſuppreſſion of Conventicles and diviſions in the Church, that there may be no more ſuch evil conſequences in the State; but that all things being rightly ordered according to Gods preſcription *t*, we may have only peace, which God is the Author and approver of, as in all the Churches of the Saints *u*.

ſ Mat. 24. 12.

t 1 Cor. 14. ult.

u ver. 33.

2. Paſſively,

2. Paſſively, by ſuffering his Kings will to be done on him, if it be unlawful, and may not be done by him. For the true Loyaliſt knows that as obedience to God, muſt be preferred before obedience to man *w*: ſo he is commanded to *be ſubject to the higher powers x*, which in ſuch a caſe cannot be without ſuffering: and therefore he is obedient, not only Actively, by doing his Kings Commandment when it is for the truth; but alſo Paſſively, by enduring it patiently when it is againſt the truth: as is evident in the example of *Shadrach*, *Meſhech*, and *Abednego*, who did obey King *Nebuchadezzar*, not only actively, when he had given them Rule over the Province of *Babylon*; but alſo paſſively, (without the leaſt ſhew of Rebellion) when he commanded them to fall down and worſhip the Golden Image which he had ſet up *y*. And indeed where did you ever read of any Godly Martyrs or Martyr, that when he might not obey his King actively, yet refuſed to ſubmit himſelf to him paſſively? I am ſure the examples of the Apoſtles will teach you the contrary, and all the

w Act. 4. 19.

x Rom. 13. 1.

y Dan. 3.

the perſecutions of the Church. *Luther* therefore (that great Reformer of our Religion) when in his Reformation he was oppoſed by Authority, would ſay, That he had rather obey than work Miracles, if it were in his power: for obedience is due to Kings, not as they are men, but as they are powers ordained of God, to be his Miniſters and Vicegerents. And ſo accordingly, *Julian* the Apoſtate's Souldiers, though they would not worſhip Idols at his command, becauſe God will not give his glory to another, nor his praiſe to Graven Images z; yet when he led them againſt an enemy, they obeyed him moſt readily: *Diſtinguebant dominum temporalem à domino æterno, & tamen ſubditi erant propter dominum æternum*, ſaith *Auguſtine*; they had underſtanding in them to diſtinguiſh their temporal Lord from their eternal, and Religion too, to ſubject themſelves to their temporal, for the ſake of their eternal. All power is from God, and alſo for God: let the Prince inveſted therewith abuſe it never ſo much for himſelf, as if it were his own; yet God can extract the greateſt good out of the greateſt evil, and order it to his glory: and there-

z Iſa. 4. 8.

Auguſt. in Pſal. 124.

therefore the True Loyaliſt never uſes a Sword againſt his King, but a Buckler; never reſiſteth the Power, but is always ſubmiſſive (either actively or paſſively) not only for Wrath, but alſo for Conſcience ſake.

If St. *Paul* indeed had ſaid, Let every ſoul be ſubject to Chriſtian and vertuous Powers, there might have been ſome Plea for Rebellion; but (to take away all ſcruple) he ſaith, to Powers indefinitely, in that they be Powers, as St. *Peter* expreſly, *not only to the good and gentle, but alſo to the froward* a. a 1 Pet. 2. 18.

Sith then we are obliged by the Doctrine of St. *Peter*, and St. *Paul*, to ſubmit our ſelves to all Powers indefinitely, let them be never ſo wicked and Tyrannous; how much rather ought we to fear and obey thoſe that are Peaceable and Religious, Defenders of the Faith, and Nurſing Fathers to the Church? Whenas to ſuch there doth belong a double honour; an honour as they are Gods Miniſters, and Truſtees, and an honour as they are fearers of God, their Lord, and Soveraign *b*. This is the glory of a Na- b Pſ. 15. 4

tion, this gives Vertue free ſcope, and makes True Loyalty the more operative.

Yet we muſt remember that obedience and ſubjection is a thing ſo highly neceſſary, that it is enjoyned to all Powers indefinitely, not only the good, but the bad too. 1. In regard of the Predicate, becauſe obedience unites men together, and makes them Victorious; it is the very ſtrength and bulwork of a Nation. 2. In regard of the Subject, becauſe wicked and Tyrannous Princes ſerve no leſs for our Tryal, than good ones for our Conſolation: and who would not be happy, eternally happy? *Bleſſed is the man* (ſaith St. *James*) *that endureth temptation: For when he is tryed, he ſhall receive the Crown of life, which the Lord hath promiſed to them that love him* c.

c James 1. 12.

And accordingly, to ſhew the great neceſſity of this duty, the Lord himſelf (by his Apoſtle) hath here enforced obedience to it, with two ſuch moving arguments, as they eminently comprehend all.

The

The first may serve for an use of terrour, to fright all Fanaticks from Rebellion; for it is taken from the exceeding great danger of them that resist the Powers: because *the Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God: and they that resist, shall receive to themselves damnation* d; in the vulgar Latine it is, *acquirunt sibi damnationem*, they do acquire or purchase to themselves damnation, to shew that Rebels above all Malefactors do the most worthily receive damnation; for what can a man receive into his possession more worthily, than that which he receives by purchase? Moreover to shew the great interest and propriety they have in damnation, they are said not only to receive it, but to receive it to themselves: they shall receive to themselves damnation; and that both Temporal and Eternal.

d Rom. 13. 1, 2.

1. Temporal, the very provoking a King to anger, incurreth death, without his mercy and Clemency. *The fear* or Wrath *of a King* (saith *Solomon*) *is as the roaring of a Lyon: he that provoketh him to anger sinneth against his*

own Soul: That is, offendeth againſt his
e Pro. 20. 2. & 19. 12. own life, hazzards and jeopards it e. Yea, *the Wrath of a King* (ſaith he) *is as the meſſengers of Death, without the wiſdom of*
f Pro. 16. 14. *the Wiſe to pacifie it* f. How much rather then doth that Curſed Traitor deſerve Death, (even that terrible and ignominious death the Laws of *England* have aſſigned him,) that hath ſo little fear of God before his eyes, as not to be afraid to ſtretch forth his hand to deſtroy the Lords anointed? Murder is a crying ſin,
g Gen. 4. 10. it cryeth for vengeance, vengeance g; but *Regicide*, what ſhall I term it? it is a Roaring ſin, it roareth louder than all the Diabolical voices in *Plutarch* did together, for the Ceſſation of their Oracles, upon the coming of our Saviour; for by Murder one ſingle perſon may be deſtroyed only, but by *Regicide*, the murder of a King, many times a whole Nation, even all the Members of a body Politick periſh in his ruine; as the body Natural doth by the loſs of the Head, from whence the Metaphor is drawn.

2. Eternal, and that moſt proper in this place; for though the word κρῖμα here for damnation, make no difference between

that

that condemnation which is Temporal, and that which is Eternal; the judgment of man in this life, and the judgment of God in the life to come *h*; yet the reaſon wherefore damnation here, is pronounced againſt them that reſiſt the Powers, being becauſe in reſiſting them, they reſiſt the Ordinance of God, doth plainly ſhew that it is chiefly meant, κρίματος αἰωνίου, of eternal judgment. Scripture and Order requires that a ſin againſt God, be puniſhed with damnation eternal, and a ſin againſt man, as man, only with Temporal; and a Rebel ſins againſt both: He ſinneth againſt man, in that he reſiſteth the power of his King, as he is a man: He ſinneth againſt God, in that by reſiſting the Power of his King, he reſiſteth the Ordinance of God. And therefore (as the word ſignifieth) he is guilty of both ſorts of puniſhment, not only Temporal, but chiefly Eternal; as is evident in the example of *Corah* and his Accomplices, who becauſe in being gathered together againſt *Moſes*, and againſt *Aaron*, they were gathered together againſt the Lord; they were not permitted to die the common death of

h Rom. 2. 2. Compared in the Orig. with Luke 23. 40.

other men, but the Lord made a new thing, cauſed the Earth to open her mouth, and ſwallow them up quick into Hell *i*.

i Numb. 16.

The 2. is an uſe of comfort, both to draw Rebels to Loyalty, and to encourage True Loyaliſts therein; for it is taken *ab utili*, from the great good that flows from the Miniſtry of the King, to the bodies and ſouls of them that are obedient and do good: he is the Minſter of God to thee for good *k*; be thy Prince good or bad, (there is no exception in this reſpect) he is ſtill the Miniſter of God to thee for good; *Si bonus, nutritor eſt tuus*; (ſaith St. *Auſtin*) *ſi malus, tentator tuus eſt*; if thy Prince be wicked and Tyrannous, he is thy temper to exerciſe thy patience; whereby he becomes the cauſe of thy eternal good, by thy temporal evil: But if he be good and Religious, a true defender of the Faith, he is thy Nurſe, yea, a nurſing Father to the whole Church; whereby he becomes the Miniſter of God to thee for thy greater good, both Temporal and Eternal.

k Rom. 13. 3, 4.

Auguſt. *Serm. 6. de verbis Dom. ſecundum Mat.*

1. For

1. For thy praiſe, *do that which is good, and thou ſhalt have praiſe of the ſame* l. Governours are ſent by the King, *not only for the puniſhment of evil doers, but for the praiſe of them that do well* m. Yea, if thou beeſt good and obedient, thy King, by the influence of his good Government, will not only promote his own honour *n*, but will be the Miniſter of God to thee for thy praiſe in all: fear thou the Lord and the King, and thou ſhalt have no need to praiſe thy ſelf; the lips of others, even ſtrangers ſhall give thee praiſe enough *o*: Yea, thy very enemies ſhall be at peace with thee *p*.

l Rom. 13.3.
m 1 Pet. 2.14.
n 1 Sam. 2.30.
o Pſa. 15. 4. Pro. 27. 2.
p Pro. 16. 7.

2. For thy profit, both in Church and State. 1. In the State, to protect thy body and eſtate, from the rage of enemies and adverſaries, both within and without the Common-Wealth; that thou mayeſt enjoy thy *Meum* and *Tuum* with the more peace and ſecurity. 2. In the Church, to defend thy Faith in its integrity; both by the aſſiſtance of godly Preachers, and learned Antagoniſts in the cauſe of Chriſt; and by a ſtrong fence of right Order and Diſcipline;

that thou having no letts nor hinderances in thy Religion, mayeſt not only have temporal happineſs, but alſo eternal: Therefore St. *Paul* exhorts us very earneſtly to make *ſupplications, Prayers, interceſſions, and giving of thanks*, not only *for all men* in general, but *for Kings* in a ſpecial manner, *and for all that are in authority; that we may lead a quiet, and peaceable life in all godlineſs and honeſty: for this is good* (ſaith he) *and acceptable in the ſight of God our Saviour: Who will have all men to be ſaved, and come to the knowledge of the truth* q: To wit, by the means of wiſe and Religious Princes, ſuch as was *Conſtantine* the Great, that great Favourer of Religion, and Defender of the Faith.

q 1 Tim. 2.1, 2,3, 4.

No Salvation out of Chriſt.

Be wiſe now therefore O ye Kings: be inſtructed ye Judges of the Earth r. Conſider, that as you have your power, not from your ſelves, or from your Subjects, but from God: ſo not for your ſelves, to ſatisfie your own luſts, carnal ends and intereſt; but alſo for God, to rule his people, nurſe his Church, and

r Pſa. 2. 10.

and contain it in order. This is the end for which all Kings are ordained; the care of the Church is their great *Depoſitum*, the very burden of their charge *ſ*.

ſ Iſa. 44. 28. & 49. 23.

But alas! all have not obeyed the Goſpel of Chriſt *t*: The *Turks* and *Jews* do yet ſtand out, and the fulneſs of the Gentiles is not yet come in *u*: though no people are found ſo Barbarous, but they will have ſome form of Religion or other to acknowledge a God by; as all *India*, Eaſt and Weſt, ſheweth: Yet many Kings of the Earth, and Heathen Rulers are ſo far from embracing Chriſt and his Goſpel, that they ſtill ſet themſelves, and *take Counſel together, againſt the Lord, and againſt his Anointed, ſaying, Let us break their Bands aſunder, and caſt away their Cords from us* w.

t Rom. 10. 16.

u Rom. 11. 25.

w Pſa. 2. 2, 3.

Eccleſiaſtical Hiſtory will inform you, that almoſt all ages of the Church have felt the rage of their perſecution *x*. But let them go on, they are left without excuſe; all have heard the glad tidings of Salvation; the ſound of the Goſpel hath gone out into all the Earth, and

x Acts 4.

and the words of it unto the ends of the
y Acts 2. Rom. 10. 18. Pſal. 19. 4. World *y*. Neither let them dream that Salvation can be had in any thing out of Chriſt and his Goſpel. They indeed ſeeing through the glaſs of their puniſhments, the curſed nature of Original ſin to be ebullient in their members, do with much Zeal and Devotion worſhip God ignorantly in ſome Idol or
z Acts 17. 23. other *z*, thinking by their childiſh Idolatry, and vain Incenſe and Oblations, either to expiate their ſin, and the ſad effects thereof, or to win Gods favour
a 1 Kings 18. unto them *a*. But alas! they are ſo far from doing of that, that robbing God of his due honour by their Idol-worſhip, they ſo much the more provoke him
b Jer. 11. 17. to anger againſt them *b*: It is as vain a thing for them to imagin that they can be ſaved by the works of their own hands, as to conceit that they were made by them, or are preſerved; common reaſon teaching them (if their
c Epheſ 4. 18. underſtanding were not darkned *c*) That the former is as impoſſible to be done as the latter, without the Omnipotent hand of a Deity: for Gods infinite juſtice being wounded by ſin, deliverance from it is a new Creation, and a Reſurrection from Death

and

and Damnation to life again; and therefore cannot possibly be effected by any thing, but by Christ, God, as well as man; and man too, as well as God; for both those Natures, Divine and Humane, must necessarily be in the person of him who is our Redeemer, or else a peace could never have been concluded between God and man: If he had not been God, he could not have satisfied the infinite justice of God, by fulfilling all righteousness for man *d*, which man as man (by reason of his finiteness, and imperfect holiness) could never do for himself: And if he had not been man, the satisfaction could not have been made in the same nature which sinned, without which the satisfaction had been null, for want of mutuality.

d Mat. 3. 15.

You see then that Salvation from the Wrath of God, cannot possibly be obtained by any vain and Anger-provoking worship, which you perform, but only by Christ and his Mediatorship; God dwelling in our flesh, perfect God, and perfect man. And therefore the Word of God (than which there is nothing so rational,) doth impute our Salvation only to Christ, neither is there

there Salvation in any other, *for there is none other name under Heaven given among men, whereby we muſt be ſaved* e. And St. *John* ſaith, *He that believeth on the Son, hath everlaſting life: and he that believeth not the Son, ſhall not ſee life: but the Wrath of God abideth on him* f.

e Acts 4. 12.

f John 3. 36. & 17. 3. Heb. 2. 3. 1 John 5. 10.

O therefore as you tender your everlaſting Peace, delay no longer to kiſs the Son of God, Chriſt Jeſus our only Lord and Saviour *g*, not with a *Judas*'s kiſs to betray him *h*; but with the mouth of Faith and obedience in token of homage *i*, that he was Anointed to be your Lord and King by God the Father *k*; leſt by your infidelity ye periſh from the Way, the Truth, and the Life *l*.

g Pſal. 2. 12.
h Mat. 26. 48.
i 1 Sam. 10. 1.
k Pſa. 89. 27. Revel. 1. 5. Phil. 2. 8, 9.
l John 14. 6.

And you O Chriſtian Kings that are already eſtabliſhed in the Faith, and imbrace Chriſt and his Goſpel, (the only means of your Salvation) accompliſh ye the end of your Ordination: be ye true defenders of the Faith, and Nurſing Fathers to the Church; that Chriſt may defend you from your enemies, and nurſe you in your Kingdoms: manifeſt your wiſdom by ſcattering the wicked in judgment, and bringing the

Wheel

Wheel over the ungodly, that the Lord may eſtabliſh your Thrones in righteouſneſs *m*; Let Chriſt rule in your hearts by Faith *n*, that you may rule his people the more faithfully: Pay ye True Loyalty and ſubjection to Chriſt your Lord and Maſter, that your Subjects may the more chearfully pay you yours: In a word, have a care of increaſing your accounts, by negligence in your charge *o*: But crown your Sacred Office with Chriſtian examples, that at laſt you may exchange your corruptible Crowns for Crowns of glory.

m Pro. 20. 8, 26. & 25. 5.
n Epheſ. 3. 17. Col. 3. 15.
o Luk. 12. 48.

But Laſtly, we muſt not forget, that if a King ſhould be wanting in his duty to fear the Lord; yet our duty is nevertheleſs to fear the King: let him be what he will, that can be no excuſe to us; we muſt not forſake the Lord, for his ſake; but ſtill be ſubject unto him, for the Lords ſake. Wickedneſs in a King may bring deſtruction upon himſelf, but we know (from what hath been ſaid before) that it can be no plea for Rebellion. Yea, ſuppoſe a King ſhould be a notorious enemy, not only to the Lord, but to our ſelves too; yet for all that, we muſt not Rebel, but

but ſtill be ſubject and obedient: *David* (a man after Gods own heart) when he was a Subject to King *Saul* (that remarkable Tyrant and Rebel againſt God) gives us in this a very fair example; for when the evil ſpirit of King *Saul* roſe up againſt him, and that ſo violently, that he ſought to ſmite him even to the Wall with his Javelin; and though afterwards he declared his malice to be as great as *Davids* innocency, both by hunting him from place to place, like a Partridge upon the Mountains; and deviſing all the ways he could beſides to take away his life *p*; yet (when he had him at his mercy, even at ſuch times when he came to attach him *q*) he would by no means Rebel, lift up his hand or his heel againſt him; no, nor ſuffer thoſe that were about him to do it; though they much incited him thereunto, alledging that the day was come, in the which the Lord ſaid he would deliver his enemy into his hand. But alas! they ſavoured not the things that be of God *r*, the Lord delivered him into his hand, not that he ſhould kill him, but only to try his Loyalty, whether he would kill him or not; and ſo the words following

p 1 Sam. 19. 9, 10, &c.

q 1 Sam. 24. &c. 26.

r Mat. 16. 23.

lowing interpret it, *that thou mayest do to him as it shall seem good unto thee* f. And so accordingly he proved himself a True Loyalist indeed, the more he feared the Lord, the more he feared the King; he cut off but the skirt of *Sauls* Robe, and his heart smote him, much less durst he kill him t. *Satan* for all his great policy could not prevail with him to do that; he said unto his men, *The Lord forbid, that I should do this thing unto my Master, the Lords anointed, to stretch forth mine hand against him, seeing he is the Anointed of the Lord: With these words* David *staid his servants, and suffered them not to rise against Saul* u. And when *Abishai* (for the same reason) would have killed him in the Wilderness of *Ziph*; *David* was astonished at his boldness and impudency, and forbad him with great indignation, saying, *Who can stretch forth his hand against the Lords Anointed, and be guiltless* w? But behold! instead of satisfying a revengeful nature upon his enemy, he so pacified his wrath by yielding, that he even inforced tears from his eyes x: made him promise him that he would do him no more harm, yea, confess his own folly, and bless him y. This

f 1 Sam. 24. 4, 5.

t Psal. 4. 4.

u 1 Sam. 24. 5, 6, 7.

w 1 Sam. 26.

x 1 Sam. 24. 16, 17, &c.

y 1 Sam. 26. 21, &c.

This is ſo exactly according to what his Son *Solomon* hath taught us, *Eccleſiaſtes* 10. 4. that he may ſeem to have borrowed his Wiſdom and Counſel therein, from this very ſtory: the words are theſe, *If the Spirit of the Ruler riſe up againſt thee; leave not thy place, for yielding pacifieth great offences. If the Spirit of thy Ruler riſe up againſt thee*, let it be for what cauſe it will, yet for all that, thou muſt not leave thy place and rebel, to make him yield by conſtraint: but keep thy order and ſtation ſtill z, and endeavour to pacifie him by yielding. This is the duty of us all, how great then is the ſin of them that leave their places, and riſe up againſt their Ruler, when his ſpirit is calm and ſedate? and by their Rebellion inforce him aftewards to riſe up againſt them, and yet refuſe to pacifie him by yielding, though themſelves have been the cauſe of his provocation? Fanaticks themſelves may be Judge, but withal let them repent, leſt by their pride and obſtinacy they alſo provoke Gods anger againſt them. And in a word, let us all be as careful always to diſcharge our duty to the Lord

z 1 Cor. 7. 20, 24.

Lord and the King, that we may not make our ſelves for ever miſerable by Rebellion; but that as Kings on Earth dye like men, ſo we in heaven may live like Kings *a*.

a Pſal. 82. 7. Revel. 5. 10.

Part II.

NOw Secondly, that we may obtain this heavenly and Royal inheritance of the True Loyaliſt, and avoid the everlaſting perdition of Rebels, *Solomon* alſo gives us a ſeaſonable caution, to *meddle not with them that are given to change*; for by Changers here are meant Rebels, ſuch as neither fear the Lord nor the King, but under an hypocritical pretence of being great Zelots in Religion, pride themſelves in nothing more than to rebel, and change the Laws and Ordinances of them both. And ſo accordingly, the Jews * termed them *Shonim*, Rebels; becauſe they varied from the commands of the Lord and the King. And hence came that Sect called *Haſhonim*, who taught that no King ſhould be acknowledged upon earth but

* *Weems Chriſt. Synag.* Of Civil perſons, *parag.* 1. *cap.* 6. Sect. 7. *p.* 159.

but God only. Such were the degenerate *Eſſens*, who thought it impiety to be ſubject to any man: and to come home to our ſelves, ſuch are our degenerate Papiſts, and Fanaticks too, they both make diviſion between the fear of the Lord and the fear of the King; as if theſe Changelings were wiſer than the wiſeſt who hath joyned and enjoyned them together. Yea, and that which is worſe, they are not afraid to make the fear of God, the reaſon of their Rebellion againſt the King. O what muſt one day be the judgment of theſe Brothers in blaſphemy, *Vox faucibus hæret*, it is unexpreſſible! Yet we may gueſs at it by that terrible one, which befel *Core* and his rebellious fraternity *b*; for they reſemble them exactly, who under a pretence of being an holy aſſembly, men that greatly feared the Lord, gathered themſelves together againſt *Moſes*, and againſt *Aaron c*; and yet did moſt ſhamefully contradict themſelves therein, for in the very act they were gathered together againſt the Lord *d*; becauſe in reſiſting them, they reſiſted his Ordinance; For which cauſe the Lord made a new thing, cauſed the

b Numb. 16.

c Ver. 3.

d Ver. 11.

Earth to open her mouth, and ſwallow
e Ver. 30. them up quick into Hell *e* : and commanded his ſervant *Moſes* too, to ſpeak unto the reſt of the Congregation, who were not Confederates with them in the rebellion, to depart from the tents of theſe wicked men, and to touch nothing of theirs, leſt they were conſu-
f Ver. 26. med in all their ſins *f*.

Now, for this very reaſon it is, that *Solomon* hath here joyned and enjoyned the fear of the Lord and the King together; that conſidering by this example, that it is impoſſible for them to fear the Lord, without fearing the King, they might no more be ſo impudently wicked, to rebel againſt their King, and yet pretend Religion for the ſame, and the fear of God.

And, 2. For the ſame reaſon, he alſo giveth us this ſeaſonable caution, to *meddle not with them that are given to change*, or not to be of their party who enterpriſe any alteration from Kingly Government, and vary from the Laws and Statutes of the Lord and the King; leſt (by confederation with them in their Rebellion) we be alſo

alſo conſumed in all their ſins: *for their calamity* (ſaith he, in the verſe following) *ſhall riſe ſuddenly, and who knoweth the ruine of them both?* Both Changers from the fear of the Lord, and Changers from the fear of the King.

And both the Papiſts and Fanaticks are notorious Changers from them both; for though it be true, they do as unbrotherly daſh one againſt another in their opinions, as *Manaſſes* and *Ephraim*: Yet they are as firmly agreed together againſt the King, or rather the Lord and the King, as they were againſt *Juda* g; for their Combination againſt the King, is only that in his deſtruction, they may the better build up themſelves out of the ruines of Gods Government and his Church: And therefore it comes to paſs, that as Chriſt, the Head of the Church *h*, was crucified between two Thieves *i*; ſo the King, his Vicegerent, for the ſake of his Church, is Crucified between theſe two Malefactors: by the Papiſts on the one hand, and by the Fanaticks on the other.

g Iſa. 9. 21.

h Eph. 5. 23.

i Mat. 27. 38.

I begin with the Papists, not only because they are thought to Witch ride the Fanaticks into Rebellion; but because they are the most antient Changers: They were the first, that changed the Truth of God into a lie *k*. How oft hath Anti-Christ and his Satanical Emissaries attempted to change our Religion into their abominable Idolatry, and to warp it again from its primitive rule of reformation, with their superstitious vanities, and how oft too have they attempted to bring our Necks again, under the yoke of their intollerable Tyranny; that they might make a prey of the fat of our Land, to feed the unsatiable appetites of their Avarice, Pride, and Luxury? They that have read *Fox's Acts and Monuments*, and other Ecclesiastical Histories, cannot be ignorant of what doleful Tragedies they have acted upon this Theatre of *England*: How often the Whore of *Babylon* and her brood have endeavour'd to drown our Church with the blood of Martyrs: though (contrary to their expectation) God made their blood to fructifie more Flowers in his Garden *l*, than

k 2 Thes. 2.

l Cant. 4. 12. &c.

than the wild blood of the *Danes* is ſaid to have bred Weeds * in this Nation. Nor how many deſperate ſtabs they have made at the breaſt of our Princes; nor deadly blows at the heart of the State; nor how much life and vigor they have put into many Inſurrections and Rebellions in the bowels of the Kingdom: Their deſperate deſign in Eighty Eight to cut us all off, root and branch, from being a Nation, that the name of a reformed Church in *England* might be had no more in remembrance *m*, did not a little proclaim their inveterate malice againſt us: But their Treachery in the Gunpowder Plot, to blow us all up at one blow, did manifeſt it to the very life; for that (as one obſerves) was the very Maſter-piece of all the Policy of *Rome* and Hell. O mercileſs cruelty! No Treaſon like to that, unleſs it were the Treaſon of Satan againſt the State of man in Paradiſe, to blow up all mankind in *Adam*, the repreſentative of it, at once.

* Theſe weeds (they ſay) having (at ſome time in the year) a bloody juice in them, (like the *Indian* Tree *Anacardion*) and being moſtly found in ſuch places where the *Danes* are thought to be ſlain, are ſaid by the vulgar to have ſprung from their blood, and accordingly called *Danes* Weed. Howſoever, *Sanguis martyrum Semen eſt Eccleſiæ.*

m Pſal. 83. 4.

But I am not a renewing any Hiſtory, to make them the more famous for infamy; neither need I, they are famous

mous enough for that already: my buſineſs is only to remind you of ſome chief remarks of their helliſh Treaſons and Maſſacres, that you may be the more wary for the future how you meddle with theſe Changers; for notwithſtanding all their former fruſtrations and diſappointments, their malice againſt us is as uncapable of diſheartning, as *Balaam* was in his attempts of curſing *Iſrael*: Let God appear never ſo often againſt them, let the Angel of the Lord ſtand with a drawn Sword in his hand, they will on yet again *n*. This was but lately * too apparent in their horrid Treaſon, and murderous attempts againſt the Sacred perſon of our now moſt gracious Soveraign Lord King *Charles* the Second, of ever bleſſed memory, next under God and his Chriſt our Saviour and Prince of peace.

n Numb. 22. 2 Pet. 2. 15, 16.

* *An. Dom.* 1678.

And as their malice begets cruelty; ſo their cruelty ſeldom or never goes without craft: The Churches enemies are *Serpentina Soboles*, the ſeed of the Serpent. And as the way of a Serpent upon a Rock is unknowable *o*, ſo are their ways too of undermining the Church *p*,

* Prov. 30. 18, 19.

Church *p*, craft and cruelty are their chiefeſt Engines of miſchief, not one, but both; they exerciſe craft for the ſake of their cruelty, that it may wound the deeper and the more aſſuredly: *ingenium ſuperat virès*, Policy makes the Sword of malice cut keener than ſtrength doth: Therefore as the Devil when he intends to be the greateſt *Abaddon* or *Apollyon*, a deſtroyer *q*, ever joyns Reynolds tail to his Lyons skin *r*: So his Auxiliaries, thoſe that fight under his Banner, when they intend the moſt miſchief againſt the Churches peace and welfare, ever add craft to their cruelty. And ſo accordingly theſe Emiſſaries of Satan and Anti-Chriſt did in their forementioned plot againſt his Sacred Majeſty, when they murdered * Sir *Edmundbury Godfrey*, one of his Majeſties moſt Loyal Juſtices; for they perpetrated that crying ſin, leſt their helliſh Treaſon ſhould be diſcovered by their own confeſſions, which that worthy Magiſtrate had lately taken from them: and the rather, becauſe they did as greatly hate him for his great ſincerity in the True Proteſtant Religion, as for being ſo active and induſtrious in the diſcovery

p Neh. 4. 11. Exod. 1. 10.

q Revel. 9. 11.

r Eph. 6. 11.

* The Tryal of Sir *Edmondbury Godfrey*'s murderers, at the Kings-Bench-bar, at *Weſtminſter*, on *Munday* the 10th of *Feb. An. Dom* 167$\frac{8}{9}$. Where upon full evidence they were convicted, and received ſentence accordingly, on *Tueſday* the next day following. Printed 1679.

very of their Plot. O man! or Prophet ſhall I term thee, (for thou didſt foretel that thou ſhould'ſt be the firſt Martyr, and I hope thou ſhalt be the laſt) though our Religion will not ſuffer us to be ſo wicked, ſilly and ridiculous to worſhip thee as a Saint; yet thy name is to be ever honoured for thy True Loyalty and Fidelity to the Lord and the King. Neither was their craft leſs ſeen in the mode of his murder: One while they dog'd him into the fields: Another while they ſent people to ſpie when he came abroad, that they might follow him into ſome dark Alley, or other obſcure and unfrequented place, and there diſpatch him. And though their expectation was ſplit in that, yet their craft and cruelty was ſtill the ſame; for as he was coming from about St. *Clements* Church towards his own houſe, near *Charing-Croſs*, (about 7 or 8 a Clock at night,) notice being given them of his approach near to *Sommerſet*-houſe, they met him at the back gate, and that under a pretence of parting a fray, (a counterfeit ſcuffle being made between two of them, a Prieſt and another, for the purpoſe,) for knowing that he was a man always careful

to

to keep the peace, and puniſh them that broke it, they thought it a very apt means to train him into the yard, where (the fray parting of its ſelf) they moſt cowardly ſtrangled him, on a ſuddain, before he had time to put himſelf into a poſture of defence, leſt through his valiantneſs he ſhould have put them all to the rout. And now having killed his body, in the next place (to wave ſuſpicion from themſelves) they endeavour to kill his reputation, and lay the blame of this foul murder upon himſelf; for as ſoon as opportunity had given them the conveniency to carry him forth, they caſt him into a Ditch; where they left him, with his Gold and Silver in his pocket, and his own Sword thruſt through him: But laid his Gloves, Stick, and other things upon the bank; that ſo the world might conclude, that he was male-contented, and had laid violent hands upon himſelf; and his relations to ſave his Eſtate, had run him through. Though all that knew him, knew that he was not at all troubled in mind, or diſcontented, but only at their villany; for fear their helliſh treaſon ſhould not be diſcovered ſoon enough, before

it

it had taken effect to the ruine of his King and Country. Yet when this was firſt noiſed abroad, there was ſuch ſtrangeneſs in the report, that (till ſuch time as providence had diſcovered their treachery) it filled the whole Nation with wonder, and amazement, and ſet all True Loyaliſts at a ſtand. O how did the Lord for a while ſeem to favour the proceedings of theſe bloody Aſſaſſinates! *The children of this world* (ſaith our Saviour) *are in their Generations wiſer than the Children of light* ſ. But alas! their greateſt wiſdom is but fooliſhneſs with God *t*: for thanks be unto his mercy, he quickly fruſtrated the tokens of theſe Liars, and made theſe Diviners mad, he turned their wiſemen backward, he deſtroyed their wiſdom, and made their knowledge fooliſhneſs *u*: He cauſed theſe Changers to bring up birds * to peck out their own eyes. He ſuffered Satan to delude them with pride † and ſelf-conceitedneſs for a while, that he might change their glory into the greater

ſ Luke 16. 8.

t 1 Cor. 1. 8.

u Iſa. 44. 25.

* Dr. *Oates* Mr. *Bedlow*, and Mr. *Coltman*.

† They were ſo far from contrition, that they made a Narrative of the murder, and gloried in it as a moſt Conſcientious, Charitable, and Heroick act, &c. purſuant to the Decrees of the Council of *Lattran*.

ſhame *w*

ſhame *w*, he took them in their own craftineſs like *Haman x*, and made their Counſel to carry them headlong, like *Achitophel*'s to the Gallows *y*.

w Hoſea 4. 7.
x Eſther 7. 10.
y 2 Sam. 17. 23. Job 5. 13.

The Pope the Antichriſt.

But this puniſhment was but temporal, which they did moſt deſervedly receive as they were Changers from the fear of the King; there is a ſadder behind, an eternal one, as they were alſo Changers from the fear of the Lord: not only in that they reſiſted his Ordinance, in reſiſting the power of his Vicegerent; but alſo in that therein they ſought the ſubverſion of all his other Doctrine and Diſcipline, in this his Church of *England*, as well as others: For theſe Changers were the Emiſſaries of the Pope, the Lords greateſt Adverſary and Opponent; and therefore not unfitly termed (by our Apoſtle) *the man of Sin* z: Nor by St. *John the Anti-Chriſt* a. There be indeed (ſaith he) many other Anti Chriſts in the World; every Heathen is ſuch an Anti-Chriſt; he confeſſeth not that Jeſus Chriſt is come in the fleſh *b*. The *Turk*, every falſe Religion, and every Heretick

z 2 Theſ. 2. 3.
a 1 John 2. 18.
b 2 John 7.

tick is alſo ſuch an Anti-Chriſt; for though many of them do Hiſtorically, and Diabolically confeſs that Jeſus Chriſt is come in the fleſh *c*. Yet they doctrinally deny him *d* by being aſhamed to confeſs *e*, or by believing in him contrary to his word, the ſaving of the Soul *f*: but there is a great deal of difference between theſe Anti-Chriſts, and the ὁ Ἀντίχριστος, The Anti-Chriſt, the man of Sin, and the Son of perdition: This great Anti-Chriſt doth not only reſiſt Chriſt in his Doctrine, like theſe Anti-Chriſts, but he goeth beyond them; he is empatically the Liar, he denyeth both the Father and the Son *g*, and reſiſteth them alſo in their Divine and incommunicable headſhip and prerogatives. 1. In their headſhip, he ſitteth in Chriſts Chair *h*, and makes himſelf his univerſal Vicar, and Biſhop; another head with him to overſee the government of his Church. Which is a thing repugnant even to common reaſon it ſelf, it inferring both redundancy, and defect in his headſhip. 1. Redundancy or ſuperfluity, there being heads ſufficient already, beſides the Pope, for external polity. 2. Defect becauſe an humane head is

c Mat. 4. 11. James 2. 19.
d Mar. 10. 33.
e Mark 8. 38.
f Heb. 10. 39.
g 1 Joh. 2.22.
h Ezek. 37. 22. John 10. 16. Eph. 4. 5, 6.

too

too little for ſo great a body, as the univerſal Church; for it is impoſſible (as Biſhop *Jewel* ſpeaks in his Apology) that any mortal ſhould conceive or comprehend in his mind the whole Church, to govern it; it being of ſo large extent, and divided by Seas into ſo many Countries, therefore the Scripture maketh Chriſt alone the Head of the Church *i*. Head over all things, (not ſome things only, but all things) to the Church *k*. Yet, 2. under this poor and groundleſs pretence, this deceiver of Nations doth reſiſt him alſo in his Divine and incommunicable prerogatives, that are inſeparably annexed to his headſhip. He uſurpeth all Chriſts power and Prerogatives over his Church: he as God, ſitteth in the temple of God, ſhewing himſelf that he is God *l*; and what mortal is there but the Pope that doth all this? He moſt proudly, impudently, and abſurdly unites two diſtinct Offices, the Kingly and the Prieſtly, in himſelf, which is his due alone, who is firſt a King, then *a Prieſt for ever after the Order of Melchizedeck* m, he oppoſeth and exalteth himſelf above all that is called God, or that is worſhiped *n*; he maketh himſelf King

i Eph. 5. 23.

k Eph. 1. 22.

l 2 Theſ. 2. 4.

m Heb. 7.

n 2 Theſ. 2 4.

King of Kings, he taketh upon him to ſet them up, and put them down at pleaſure. And he uſurpeth Chriſts Prieſtly Office too, he alſo maketh himſelf the Prince of Paſtors, the Biſhop of Biſhops, yea, the great Biſhop of Souls: He equalizeth his humane traditions to the word of God; he pleads infallibility, and makes his word *de fide* in Controverſies; and he takes upon him too to forgive ſins, and produce a Pardon. All which (every one knoweth, that knoweth the Scriptures) are the Royal and incommunicable Prerogatives of the Father and the Son. And what ſhould I ſay more? *Panormitan*, one of the Popes hired Proctors, (as Biſhop *Jewel* * obſerves) ſaith, *Chriſtus & Papa faciunt unum conſiſtorium, & excepto peccato, Papa poteſt, quicquid Deus ipſe poteſt.* Chriſt and the Pope make one Conſiſtory, and keep one Court: and ſin only excepted, the Pope can do, whatſoever God himſelf can do.

* Defence of the Apol. Part 2. p. 95.

Now conſider this, and then judge whether the Pope be not the ὁ Ἀντίχριστος, the very Anti-chriſt, the man of Sin indeed? for what is more ἀντί to Chriſt than ſin? I am ſure that he of all ſinners

is

is the greateſt Changer of the fear and Ordinances of the Lord and the King. I be not afraid to publiſh this; for before the great and terrible day of the Lord do come, (which cannot be long, God knows when) *the man of Sin* muſt be revealed *o*: His pride which at firſt raiſed him, ſhall in the concluſion give him a fall as low as perdition. The King of *France* (as we hear *) hath begun lately to effect it; he hath by a perpetual, and irrevocable Edict (which was regiſtred in Parliament the 23 inſtant) approved and confirmed the opinion of his Clergy againſt him, in four very important points. 1. That the King is Independent in things Temporal; that he cannot be Depoſed, nor his Subjects Abſolved of their Allegiance for any cauſe whatever. 2. That a General Council is above the Pope, purſuant to the Decrees of the Council of *Conſtance*. 3. That the Power of the Pope is to be limited by the Ancient Canons; and that he cannot do any thing to the prejudice of the Ancient uſages, and the liberties of the *Gallican* Church. 4. That the Deciſions of the Pope in points of Faith, are not infallible without the conſent of the

o 2 Theſ. 2. 2, 3.

* The *London Gazette*, Publiſhed by Authority, *Paris*, March 28. *A. D.* 1682.

Church. By this he hath ſhewed a moſt excellent example, for all other Kingdoms and Principalities to demoliſh the Popes pride, and ſupremacy. Whereby without all doubt, he hath purchaſed more honour, than all his Predeceſſors have done before him: And we hope in God, (*who hath the Kings heart in his hand* p,) that he will perſevere, and purchaſe to himſelf yet more and more, by a gradual Reformation of all his Antichriſtian Doctrines, according to the Primitive pattern of our Church of *England*.

p Prov. 21. 1.

For 3. Anti-Chriſt deformed the Church by degrees; and 'tis not likely he ſhould be reformed without degrees: [illegible] had a time to fall away, he was not formed all at once; the myſtery of iniquity did at firſt only begin to work *q*. Yet he will tell you that he had his beginning from the Holy Apoſtle St. *Peter*, but marvel not at that, for he is *the man of Sin*, he treads in the ſteps of his Father *Lucifer* r, he was devoid of the truth from the beginning: And accordingly by St. *John* (as you heard before) he is called a Liar *ſ*. Nor marvel that his followers have credited him

q 2 Theſ. 2. 3, 7.

r Iſa. 14. 13, 14.

ſ 1 John 2. 22.

him in that report, for *his coming is after the working of Satan, with all Power, Signs, and lying Wonders, to deceive them into unrighteousness: To whom, because they received not the love of the truth, that they might be saved, the Lord hath sent strong delusion, that they might believe a lie, to their damnation* t. For the truth is, from the first Plantation of Christianity in *Rome*, till the time of *Gregory* the Great, Bishop of *Rome*, (not Anti-Christ, but St. *Gregory*) when *John* Bishop of *Constantinople* usurped the title of Universality, there was no such thing as the name of an Universal Bishop heard of to be in *Rome*, (& I suppose no where else in the World) as plainly appears by an Epistle which this St. *Greg.* sent to this *John* Bishop of *Constantinople*, to reprove him for usurping that proud and wicked title of Universality; his words are these, *Nullus* † *unquam prædecessorum meorum hoc tam prophano vocabulo uti consensit*: There was never any of my predecessors that would be called by this prophane title. And in another Epistle * (having resembled him to *Lucifer*) he saith thus unto him, *Tu quid Christo, Universalis Sanctæ Ecclesiæ capiti, in extremi judicii es dicturus examine, qui*

t 2 Thes. 2. 9, 10, 11, 12.

† *Gregory lib.* 4. Epist. 36.

* *Gregory lib.* 4. Epist. 38.

cuncta ejus membra tibimet conaris Univerſalis appellatione ſupponere: What anſwer wilt thou make in the Tryal of the laſt judgment, unto Chriſt, the Head of his Univerſal Church; that thus by the name of Univerſal Biſhop, ſeekeſt to bring under thee all the members of his body? No wonder then, if Anti-Chriſt and his Crue, have endeavoured to ſuppreſs his works. But to come nearer home, *Eleutherius* * (who became Biſhop of *Rome* A. D. 177.) in a Letter to *Lucius*, the firſt Chriſtian King, (who began his Rule over the *Britains*, A. D. 170.) upon his pious requeſt for inſtructions in Chriſtianity, acknowledgeth him to be Gods only Vicar in his own Kingdom. And indeed if no ſuch Teſtimonies could have been produced, it muſt needs be a very Anti-chriſtian thing, ſo much as to conceit that the holy Apoſtle St. *Peter* ſhould be ſo wicked, as to break any Canon of the Apoſtles, who made one*, that no Biſhop under pain of deprivation, ſhould dare to intermeddle beyond his own bounds, in anothers Province, as being no ways ſubject to him.

* *Fox's Acts and Monuments*, p. 146. And *Iſaacſons* Appen. of the Plantation & Encreaſe of Chriſtianity, in the Iſle of Great *Britain*.

* Canon 36.

St.

St. *Peter* then is free from giving beginning to Anti-Christ, nor will the Primitive Bishops allow him his Supremacy: Where then will he fix? What, in *Lucifer*? His coming is after the working of Satan, from him he derives his Pedegree. The times were pure at first, Anti-Christ then only began to work, he rose in his mysterie of iniquity by degrees; first above Bishops, then above Patriarchs, then above Councils, then above Kings, then above Scriptures; then at last, seeing he could mount no higher, he as God, sits him down in the Temple of God, shewing himself that he is God.

I need not plead that time cal's me away to other things, this is enough to convince any rational man, that the Pope is really the ὁ Ἀντίχριστος, the very Anti-Christ, *the man of Sin*, and the Son of perdition. Who then would be a Papist? surely none, but those *whom the God of this World hath blinded* u: I know that there is no Religion in the World, hath so great a Decoy in it, to make Carnal men to profess it, as Popery hath; it is more self pleasing, and gives fuller reins to flesh and

u 2 Cor. 4. 4.

blood, than any other; but nothing more doth manifeſt it to be from *the man of Sin.* * *Mervin* Lord *Audly* and Earl of *Caſtlehaven* doth give us a very remarkable inſtance in this: He was educated in the Proteſtant Religion, but turned Papiſt, to have the more liberty to commit wickedneſs: in which he grew to ſo great an height, that (in the year 1631.) being condemned by his Peers for Rape and Sodomy, *&c.* he impudently declared in the preſence of ſome Lords, that as others had their ſeveral delights, ſome in one thing, ſome in another; ſo his delight was in Damning Souls, by enticing men to ſuch acts as might ſurely effect it. And marvel not, that ſome of them have more art to hide their wickedneſs; for Satan himſelf is transformed into an Angel of light *w*.

* *Richard Burton* of the Wars in *England, Scotland* and *Ireland.* p. 49.

w 2 Cor. 11. 13, 14, 15.

1. Therefore let us beware of theſe falſe Prophets, and deceitful workers, that are thus notoriouſly given to change from the fear of the Lord and the King; leſt we be alſo inſerted with them into the family of Anti-Chriſt, and adopted the Sons of perdition.

2. Let

2. Let us remember to render unto God, due praiſe and thankfulneſs for all his former benefits *x*, wherewith he hath continually loaded this undeſerving Nation, in many wonderful deliverances of our King and Country from their reſtleſs and unwearied Craft and Cruelty; leſt our ingratitude hold his hand from bleſſing us with future mercies: For *qui non eſt gratus datis, non eſt dignus dandis*; He that is not thankful for benefits already received, is not worthy to receive any more.

x Pſal. 103. Pſal. 68. 19.

Laſtly, Let us not forget to pray unto God moſt earneſtly, that he will ſtill confound all their plots and ſtratagems, and maugre all their malice, ſtill protect his Majeſty under the ſhadow of his Wings; that he our King may enjoy a long, and proſperous Reign over us; and we his Subjects may lead a quiet and peaceable life under him, in all godlineſs and honeſty: For happy is that people that is in ſuch a caſe: Yea, *happy is that people, whoſe God is the Lord* y.

Pſal. 57. 1.

y Pſ. 144. 15.

2. For the Fanaticks, they bring up the Reer; yet they march not far behind: Yea, time was when they went before; and diſquieted the Nation with this evil, (the greateſt under the Sun) Folly was ſet in great dignity, and the Rich and Honourable were detruded into low places: Tinkers and Coblers, and ſuch like heaved themſelves upon the Horſes of their Princes, and made them walk as ſervants upon the earth z. Neither was this the height of their ambition; they fulfilled Mother *Shipton*'s *Prophecy* before the time: they called a Parliament of High ſhoes, to raſe the Palace with Hob-nails; and tread down all Royalty and Loyalty: They pluck't the King from his Throne, and ſet upon it no better than a Brewer. Yea, they were tickled ſo much with pride and Covetouſneſs, that they did not only attempt as the Papiſts did, but they actually made their King a Martyr. *Et quid non mortalia pectora cogis Auri ſacra fames?* And what wickedneſs is there, that the love of money doth not tempt the hearts of men unto? Covetouſneſs is rightly ſtiled the root of all evil; the King being gone, they quickly chang-

z Eccleſiaſtes 10. 6, 7. Pro. 19. 10. & 30. 22.

ed

ed Monarchy (Gods own Government) into Oligarchy; whereby they made the Common-wealth our Common-woe; both by changing the order of nature into Anarchy and Confuſion, and giving reins to their licentiouſneſs to play *Rex's* both in Church and State.

As, 1. Having cantonized * the Kingdom amongſt themſelves, (*Prideaux* the Poſt-maſter being King of the *Weſt-Saxons*) and murdered their King to maintain their unjuſt poſſeſſions, they make a re-entry (as it were) upon what they had formerly uſurped, to lay the faſter hold: and make new diviſions too of the beſt places and preferments in the Nation: They impriſoned the Gentry, and reduced † them to the condition of conquered Slaves, they plundered, and left them almoſt quite naked, and enforced free quarter from all, and would not ſuffer any to be Maſter, ſo much as of his own Family. Yea, theſe *Harpyes*, theſe *Lycanthropi* poſſeſſed themſelves of the inheritance and Eſtates of all, whom they at pleaſure would make a Delinquent, not ſparing ſo much as the Dead *

* Hiſt. *Independ.* Compleat. Part 1. *p.* 89.

† Hiſt. *Independ.* Compleat. Part 1. *p.* 65.

Dead * from Sequeſtration; as it fareth with the head, ſo with the members; when they had once deſtroyed the King, they make all true Loyaliſts both Clergy and Laity take up their Croſs, and follow him, as he did his Saviour. Not unlike the ſavage *Tartars*, who when their great *Cham* dies, caſt many of his deareſt friends after him.

* Hiſt. *Independ.* Compleat. Part 1. p. 128, 129, 130.

For, 2. Theſe *Lord-Danes*, (with the vulgar *Lurdanes*,) killed their King, not only for the ſake of his Inheritance, and his Nobles, *&c.* but alſo for the ſake of the Churches Patrimony. For all their fine words and fair ſpeeches, they ſerved not the Lord Jeſus, but their own belly *a*. The Presbyterians have much to anſwer for this: For tho' they knew * that Epiſcopacy was the Primitive Government, yet they made the world believe that they could not endure the order and title of a Biſhop. And why ſo? The reaſon is, becauſe it was not ſutable to their changing; they muſt have ſome hypocritical pretence or other, or elſe they could not

a Rom. 16. 17, 18.

* They could not chuſe but know it, (if Envy and Covetouſneſs had not blinded their eyes) it being not only evident by Gods general rule, 1 Cor. 14. 40. the perpetual Law of Order, which ſaith *Ariſtole* is *ipſa ratio*, reaſon it ſelf: but alſo throughly proved (over and over) both by other Scriptures, and Antiquity.

not have changed. *Oliver Cromwell* taught them an example, he (as you have heard) would not be called a King, no, by no means; yet he would be more than a King: So theſe; though they would not have the name of a Biſhop, no, by no means; yet they would have been more than Biſhops, if they could: for as ſoon as the King (their Protector) was once removed, they actually took poſſeſſion of as much lands and livings of theirs as they could. No Biſhop, no King, was the wiſe ſaying of King *James*: and no King, no Biſhop, hath been ſeen to be as true as that. But the torrent of their Covetouſneſs did not ſtop here, it alſo wafted them over into the faireſt Vineyards of the inferior Clergy; which (if they, the right owners, demonſtrated themſelves to be True Loyaliſts, men that feared the Lord and the King, by refuſing to take their unreaſonable, and abominable League and Covenant) they took into their poſſeſſion, as readily and as jollily, as *Ahab*, when he took poſſeſſion of the fair Vineyard of *Naboth* b.

b 1 King. 21. 19.

But 3. The licentiouſneſs, Anarchy and

and confuſion of theſe Changers is moſt perſpicuous in the ſubverſion of the Churches Diſcipline, and all Gods Laws and Ordinances therein; for as diſorder in the firſt Wheel of a Watch or Clock, makes confuſion in all the reſt: ſo Monarchy (Gods own Government) being once changed into Oligarchy and Tyranny, there quickly followed a change of all Gods other Laws and Ordinances in the whole ſphere of Religion and Government: *uno errore conceſſo, mille ſequuntur.* As when *Cain* had once killed *Abel*, the wickedneſs of the Old World began to flow in apace, like ſo many Waves one upon the neck of another *c*: So theſe Blunderbuſs *Zamzummims* d, when they had once deſtroyed the Lords Anointed, grew deſperate, over Shoos over Boots, (as they ſay) they did not care what they did; they became men of Gigantick-like wickedneſs, Rebels againſt Heaven, θεομάχοι, *fighters againſt God*; they turned themſelves in the next place directly againſt the Lord himſelf, and his Church: they took as much delight to oppoſe God in the order and government of his Church, as Satan doth to fiſh in troubled Waters. Their

c Gen. 6.
d Deut. 2. 20.

new

new modelled Common-wealth must have a new fashioned Religion to uphold it.

As, 1. They opposed God in his order, by changing the primitive Government of his Church by Episcopacy, into a new invented one of their own, called Presbytery: English *Athenians* all for novelties; they thought themselves such perfect workmen in Gods Vineyard, that they scorned to be guided by Gods general rule of decency and order *e*; they made a *Lesbian* rule of their own, called a Directory, for the publick worship of God, appointed (contrary to their knowledge* and conscience) to be used instead of our Common-Prayer, in opposition to Gods command to glorifie him with one mind, and one mouth *f*. And (as our martyred Soveraign observeth in his 'ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ) they also set forth old Catechisms, and Confessions of Faith new drest: importing as much (saith he) as if there had been no sound

e 1 Cor. 14. 40.

* *Marshal*, (one of *Cromwels* Journey-men Priests,) declared against all use of Common-Prayer by others, and yet married his own Daughter with the same Book, and a Ring, and gave for reason, that the Statute Establishing that Liturgy was not yet repealed, and he was loth to have his Daughter Whored, and turned back upon him for want of legal marriage. Hist. *Independ.* Compleat. Part 1. p. 80. *f* Rom. 15. 6.

ſound and clear doctrine of faith in this Church, before ſome four or five years conſultation had matured their thoughts touching their firſt principles of Religion. Moreover, as *Jeroboam* (anſwerable to his Idolatry,) made Prieſts of the loweſt of the people, which were not of the ſons of *Levi* g: So theſe Changers from the fear of the Lord and the King, (anſwerable to their confuſion,) ſilenced the true Clergy of God, and choſe the very ſcum of the Nation to preach in their room; in oppoſition to the Lords Decree and Ordinance, *that no man taketh this honour unto himſelf, but he that is called of God, as was Aaron* h. Yea, they hated Gods Clergy ſo vehemently, that they contradicted them even in their very apparel; they preached in Cloaks, *&c.* in oppoſition to their orderly and Canonical veſtments. And what ſhould I ſay more? They ſlighted Gods Ordinances ſo much, that they firſt cauſed the Banes of Marriage to be cryed in the Market-place, and then the parties to be married by Juſtices of the Peace, in private houſes; in oppoſition to Gods Miniſters, at Church. O what muſt one day be the judgment of

g 1 Kings 12. 31.

h Heb. 5. 4.

of theſe hare-brain'd wretches! That ſet no more by Gods Ordinances; eſpecially, that contemn the holy State of Marriage, ſo honourable in all *i*, inſtituted by God himſelf in Paradiſe *k*, the emblem of Chriſt and his Church *l*, yea, honoured by Chriſt, our Saviour with his firſt miracle *m*. *Uzziah*, for all he was a King, a perſon not only Civil, but Sacred too; yet came (we know) to a very fearful end, for invading the Prieſts Office *n*. Judge ye then, what muſt be the end of inferior Magiſtrates.

i Heb. 13. 4.
k Gen. 2. 24. Mat. 19. 5, 6.
l Eph. 5. 32. Rev. 19. 7.
m John 2. 11.
n 2 Chron. 26.

But this is not all, they did alſo moſt irreverently receive the Sacrament, ſitting, in oppoſition to St. *Pauls* moſt reverent geſture of kneeling *o*. Though even common reaſon teach them, that ſo great a duty, and ſublime a myſtery muſt in proportion have the humbleſt geſture: Eſpecially, when as every man that expects to be exalted with Chriſt to glory, muſt bow the Knee at his very name; in Commemoration, that God for his wonderful humility upon the Croſs, *hath highly exalted him, and given him a name above every name* p. But alas! Their minds were ſo

o Eph. 3. 14.

p Phil. 2. 8, 9, 10.

ſo bent upon their malice and changing, that they had not the leaſt regard to Scripture, or reaſon: Or if they had, it was only to Crucifie them, as the *Jews* our Saviour, becauſe they judged them to be againſt their profit; or at leaſt to rack them, till they ſpoke the ſenſe of their own vain and fooliſh imaginations.

And therefore theſe Enthuſiaſts run on deſperately, without any fear or wit in their changing; they proceed farther, and deſpiſe God next in his Church, his holy-houſe or Sanctuary; which, though it be a place commanded by him to be ſeparated, (as his day) from all common uſages, and appropriated to him by a ſolemn dedication *q*: yet they put no difference between it and their own common and prophane dwellings, as we are commanded to do *r*. They changed their private houſes into publick meeting places, under a pretence of godlineſs, and turned the houſe of God into a place of merchandiſe, and a Den of Thieves, with their carnal buſineſs: in oppoſition to Gods Laws in the Old Teſtament *ſ*, and in oppoſition too to Chriſts Laws in the New *t*; who

q Exod. 25. 8.

r 1 Cor. 11. 22.

ſ Dut. 12. 4, 5. Levit. 19. 30.

t Mat. 21. 12. John 2. 16. 17

who both by precept and example hath confirmed the relative holineſs of the Temple under the Law, and the reverence due unto the ſame, to be in our Churches, to all ſucceeding Generations, now, and for ever, *Mark* 11. 17. *Is it not written, my houſe ſhall be called of all Nations the houſe of Prayer? but ye have made it a Den of Thieves.* Mark the words: Chriſt doth not ſay, my Houſe (in the preſent tenſe) is called of all Nations the houſe of Prayer; for that could not be, becauſe the Gentiles were not then converted: But behold! *Is it not written, my Houſe* (in the future tenſe) κληθήσεται πᾶσι τοῖς ἔθνεσιν, *ſhall be called of all Nations the houſe of Prayer?* not only of the *Jews*, but of the Gentiles too, when they are once converted, and eſtabliſhed in the Faith: When the hedge of ſeparation between *Jew* and *Gentile* is broken down, and God ſhall be worſhipped in all places, or Nations, even now, and for ever, in all circumſtances, and varieties of time and Nation, to the end of the World.

Yet notwithſtanding this, they would juſtifie themſelves in their prophanation, moſt impudently and blaſphemouſly affirming that the

Church, or houſe of God hath no more holineſs in it than a Barn or a Stable. And for confirmation, theſe blind Phariſees would therein alſo diſhonour God in his holy Ordinances, both in prayer, and preaching. For, 1. though in the time of Divine ſervice, they would ſeem to honour God by being uncovered in prayer; yet at other times they would deſpiſe it, and prefer preaching above it. And, 2. in Preaching they did no leſs contradict themſelves, for though they did ſo much extol it above prayer, yet as ſoon as the Text was delivered, they would moſt irreverently put on their Hats, and be covered: as if Preaching or Propheſying were not Gods Ordinance, as well as Prayer; becauſe that Prayer is the principal *. I am ſure St. *Paul* hath taught us to honour Chriſt our Head, by uncovering our heads in both, Prayer or Propheſying or Preaching *u*. For the word for Propheſying in the Original doth ſignifie either Propheſying or Preaching

* Though preaching may ſeem to be more principal than prayer, in regard that in preaching God ſpeaks to man, and in prayer man to God; yet prayer is the principal, in two reſpects: 1. In regard that in prayer man ſpeaks to God by the mediation of God, Chriſt, God-man; whereas in preaching God ſpeaks to man, only by man, like our ſelves. 2. In regard of the frequency of the duty commanded: wherefore Gods houſe is called the houſe of prayer, not of preaching. *u* 1 Cor. 11. 3, 4.

in-

indifferently; Propheſying is but a miraculous Preaching, and Preaching an ordinary Propheſying: and no marvel, for God is eſpecially preſent in all his Ordinances, in one as well as another; all are his, without exception. Be not deceived, God is not mocked *w*: He will not be ſerved by piecemeals, he will have all, or none *x*; he that honours God in one duty, and not in another, diſhonoureth him in all *y*. Yet for all this, theſe proud Clowns did therein add prophaneneſs to prophaneneſs; they would not ſtick to diſhonour even man himſelf, for the Lords ſake: For while the Sermon was in delivering, they would be covered before their Betters, though in the very act their Betters themſelves were uncovered: But as ſoon as the Sermon was ended, then they would put off their Hats, and do obeyſance to their Superiors; as if man were to be reſpected more than God; or as if God (the jealouſie of whoſe honour burneth like fire) was beſt ſerved when he is the moſt diſhonoured: Or elſe perhaps alſo for joy that the Sermon was ended, for many times they would depart, before the Bleſſing was pronounced.

w Gal. 6.7.

x Mat. 23. 23. 1 Theſ. 5. 23.

y James 2. 10.

But from whence came this blind devotion

votion of theirs, this prophaneneſsin the very abſtract? You have heard it already, from infidelity: God is a Spirit inviſible, and can only be ſeen by the eye of Faith z. Which eye theſe wanting, it is not to be admired, that they ſhould neglect the honour of his infinite and adorable Majeſty, which they could not ſee, but only Hiſtorically: Eſpecially, being ſeduced therein, by the pernicious doctrine and examples of Old *Olivers* Journey-man Prieſts; who captivated their judgments, teaching them by an implicit faith, *jurare in verba magiſtri*, to pin their opinions upon their ſleeves.

z Heb. 11.1,6.

And as they taught theſe this, & other helliſh leſſons how to change from the fear of the Lord and the King: So they boaſted * that they had many Agents in *France*, who under colour of Merchandiſe, vented their Anti-Monarchical and Anarchical Tenets among the poor Peaſants and Hugenots, which they alſo bragged, proſpered well there, &c.

* Hiſt. *Independ.* Compleat. Part 2. *p.* 149. and *p.* 150.

O what muſt one day be the judgment of ſuch prophane men! the judgment of theſe blind guides for fanatacizing the blind multitude, muſt without all doubt be very much the greateſt, as having not only their own ſins to anſwer

ſwer for, but the ſins of their Auditors *a*: yet their judgment ſhall be alike in this, they ſhall both fall into the Ditch *b*: They both diſhonoured the Lord here, both in his Sanctuary, and in his Ordinances; therefore neither of them both ſhall have the honour at laſt, to come within the true *Sanctum Sanctorum*, the ſeat of the bleſſed *c*.

a Mat. 5. 19.

b Mat. 15. 14.

c 1 Sam. 2. 30.

But I muſt remember, that my buſineſs is not to ſtand upon the confutation of the errors of theſe Changers: neither need I, they are ſo notoriouſly bad, that they confute themſelves: but only to give you ſome inſtances of the ſad effects of their changing, that ye may be as cautious for the future how ye meddle with theſe Changers, as the former: for you have ſeen how they firſt oppoſed the Lord in the King, and how they next oppoſed him, in almoſt all his other Laws and Ordinances; ſhuck the very foundation of our Church, and put all things therein out of frame. Yea, they baniſhed and contemned even the Lords-Prayer it ſelf; becauſe (as our Martyred Soveraign ſaith in his divine meditations *)it is the warrant and Original pattern of all ſet Liturgies in the Chriſtian Church. And what ſhould I ſay more? They taught for doctrines

* ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

the commandments of wicked men, beſieging God (as it were) with affronts and indigniries, meerly out of ſpite to the True Loyaliſt and Conformiſt, becauſe they had uſed thoſe Divine Laws and Ordinances before out of love and fear to the Lord and the King.

Now, that they might uphold this new Religion of theirs, (anſwerable to their new faſhioned Common-Wealth) from being caſt down, by the great viſibility of thoſe evils which they committed in their changing, they covered them ſo artificially with a form of Godlineſs, that the rude multitude were ſo far from diſcovering them, that they believed all that they ſaid to be Goſpel: And accordingly, they were as obedient unto them, as that rabble of the *Eſſens* among the *Jews* were to *Judas* of *Galilee* d, or rather as many others among them alſo were to the Old Scribes and Phariſees; for the truth is, theſe pretended Reformers, though in ſome things they do far exceed the Phariſees in hypocriſie, yet in many things (which occaſion offers to ſpeak of now more fully and together) they do reſemble them ſo exactly, that you would think that the ſouls of the Phariſees were entred into their bodies, by a

d Acts 5. 36, 37.

Pytha-

Pythagorean Tranſmigration. The Phariſees were the moſt ſtrict and preciſe Sect of the *Jews*, they deſired to be counted more holy than any, the only Saints upon earth, and did accordingly ſeparate themſelves from the reſt of the Church, and from thence they were called Phariſees. Yet they were only outwardly ſo, their inward parts burnt altogether with deceit and hypocriſie; they were like unto whited Sepulchres, beautiful without, and within full of uncleanneſs *e*. They were great Zealots in Religion, yet they were blind, their zeal was without knowledge, it conſiſted chiefly in perſecuting Chriſt and his Church *f*: They were great pretenders to righteouſneſs, the only Puritans of that age. They were men of a ſad Countenance, they would faſt often, and ſhew great Auſterity. And ſometimes too they would ſeem very charitable, and give much Almes to the Poor: but their evil ends robb'd their holy actions of their reward: for they did not do them for conſcience ſake, that they might glorifie God, and lay up for themſelves Treaſures in heaven; but only in policy, for their covetouſneſs, and vain glory's ſake; that they might have the better excuſe at other

e Mar. 23. 27, 28.

f Phil. 3. 6.

times, to lay up for themſelves the more Treaſures upon Earth, and get the greater applauſe in being ſeen of men, *Mat.* 6. They were alſo great Enthuſiaſts; like *Cromwell*, * and the five lights † of *Walton*, they pretended (eſpecially ſuch of that Sect as were Scribes) to have great skill in the Scriptures, and new revelations of the Spirit. And like * *Cromwell* too they were much for preaching, but they ſaid and did not; they would not undergo any burthen of ſelf-denial, themſelves, but they made them to hang very weighty and

* When *Cromwell* (contrary to his vows and proteſtations made to the King) kept him cloſe priſoner in *Carisbrook* Caſtle; he affirmed the ſpirit would not let him keep his word. When contrary to the publick faith, they murdered him, they pretended, they could not reſiſt the motions of the ſpirit. *Sua cuiq; Deus ſit dira libido.* This Hobgoblin ſerves all turns, *&c.* Hiſt. *Independ. Compleat.* Part 3. *p.* 23.

† Hiſt. *Independ.* Part 2. *p.* 152, 153.

* Sunday after *Eaſter-day*, ſix Preachers militant at *White-Hall* tryed the patience of their hearers, one calling up another ſucceſſively; at laſt the Spirit of the Lord called up *O iver Cromwell*, who ſtanding a good while with lifted up eyes, as it were in a Trance, and his neck a little inclining to one ſide, as if he had expected *Mahomets Dove* to deſcend and murmur in his Ear; and ſending forth abundantly the groans of the Spirit, ſpent an hour in prayer, and an hour and an half in a Sermon. In his prayer he deſired God to take off from him the Government of this mighty people of *England*, as being too heavy for his Shoulders to bear: An audacious, ambitious, and hypocritical imitation of *Moſes*. It is now reported of him, that he pretendeth to inſpirations; and that when any Great or Weighty matter is propounded, he uſually retireth for a quarter or half an hour, and then returneth and delivereth out the Oracles of the ſpirit: ſurely the ſpirit of *John Leyden* will be doubled upon this man. Hiſt. *Independ. Compleat.* Part 2. *p.* 153, 154.

grie-

grievous to be born, on the ſhoulders of their Auditors, *Mat.* 23. Moreover, they lenghtened out their prayers with vain repetitions, thinking to be heard for their much babling: And made long prayers too, both out of vain glory, to be ſeen of men; and for a colour, to hide their oppreſſion, in devouring the Houſes or Eſtates even of the Fatherleſs and Widow. For prevention of which our Saviour teaches his Diſciples and us how to pray, in a ſhort pithy and ſet form of Prayer, *Mat.* 6. and *Luke* 11. Beſides, they were ſuperſtitiouſly zealous in keeping the *Sabbath*, and often quarrelled with our Saviour for breaking it, though it were only in works of mercy and neceſſity: And yet they were as great prophaners of the Temple, they made Gods houſe a houſe of Merchandiſe, and a Den of Thieves; for which they were as ſharply reproved by our Saviour, in that they would offer to mock God in his Law, which joyneth them together, commanding us to reverence his Sanctuary, as well as to keep his Sabbaths *g*. And they made a conſcience too of ſmaller matters, as of Ceremonies; but omitted the weightier matters of the Law, as judgment, mercy, *&c.* And what ſhould I add more?

g Levit. 19. 30.

more? they were alſo Proud, and Cenſorious, great juſtifiers of themſelves, and condemners of all others *h*.

h Luke 18.10.

With theſe, and ſuch like ſpecious and hypocritical ſhews of holineſs, they ſo blinded the rude multitude, that their word was to them of as great authority, as *Ariſtotle*'s *ipſe dixit* among his Scholars: and therefore when the Officers were ſent to attach Chriſt, though they were convinced by his invincible ſayings that they ought to become Chriſtians, yet they durſt not follow him without the approbation of the Phariſees; for that was the rule given to reſtrain them, *have any of the Phariſees believed on him*? And no marvel, for Satan himſelf when he would bewitch, puts on *Samuels* Mantle *k*; he is transformed into an Angel of light, when he would deceive the ſimple: Therefore it is no great thing if his Miniſters alſo be transformed as the Miniſters of Righteouſneſs, whoſe end ſhall be according to their works, 2 *Cor.* 11. 14, 15.

i John 7.48.

k 1 Sam. 28.14.

But Firſt, before God made their end anſwerable to their own works, he uſed them as a Rod to ſcourge us for ours: We were a ſinful Nation, a people laden, and hardened with iniquity; God

God did ſtrive to win us by all means and mercies, no leſs than he did with the Old Word *l*, but nothing would ſerve the turn, therefore being weary (as it were, with ſtriving *m*,) he that can bring the greateſt good out of the greateſt evil, ſeeing that our ſins were now fully ripe, finiſhed, and come to an height by an horrid Regicide and Rebellion, made uſe of theſe Changers to execute his wrath and Vengeance upon us; that ſo (as our martyred Soveraign ſaith moſt piouſly, and judiciouſly in his Divine Meditations *) he might reap that glory in our calamity, which we robbed him of in our proſperity. 1. By ſuffering them to martyr our King, (as the good King *Joſiah* was taken away by a violent death, for the ſins of *Judah* n: that ſo his ſervant and Vicegerent being removed, (who like *Moſes* ſtood in the Gap between the ſins of his people and Gods judgments) he might the more freely power out the vials of his wrath upon us: Therefore we find that the want of a King, (eſpecially ſuch a King as ours) is threatned by God as a grievous calamity, and inflicted for the puniſhment of a peoples wickedneſs. Now they ſhall ſay, we have no King, becauſe we feared not the Lord;

l 2 Pet. 2. 5.

m Gen. 6.

* ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

n Lam. 4. 20. (in the vulgar Latine it is *captus eſt in peccatis noſtris*) compared with 2 Chron. 35. 25.

Lord; what then ſhall a King do to
o Hoſ. 10. 3. us *o*? The remotion of our King was but
1 Sam. 12. 25. the beginning of our ſorrows; for,
2. Behold! then the Lord, the Lord of Hoſts did alſo take away from three flouriſhing Kingdoms the ſtay and the ſtaff, the whole ſtay of Bread, and the whole ſtay of Water; all our Lands and livings; our Mighty Men, and our Men of War, our Judges, our Clergy, our Prudent and our ancient; our honourable men, our Counſellers, our cunning Artificers, and our eloquent Orators. And then alſo he gave Children to be our Princes, and Babes to rule over us. And then too he ſuffered us to be oppreſſed, every one by his Neighbour; and our childiſh Rulers to behave themſelves proudly againſt the Ancient, and the Baſe againſt the Ho-
p Iſa. 3. nourable *p*. And what ſhould I ſay more? Our *Mount Sion* was alſo then deſolate, and Foxes walked upon it. And finally, all our joy too was then turned into mourning; ſo that then well might be renewed that lamentation which the Church made for *Joſiah, the Crown is fallen from our Head: Woe unto us that we have ſinned*! Lam. 5. 15, 16, 18.

But now Secondly, God having (for twelve years together, ſuffered them (as our Martyred Soveraign prophetically ſpeaketh in his Divine Meditations *) to be deluded with the proſperity of their wickedneſs, made their end according to their own works indeed; for (bleſſed be his mercy) having (for ſo long time) uſed them, as a rod of correction to humble us for our ſins, in the School of his ſevere judgments, that we might be ſure to learn Righteouſneſs *q*; out of indignation to ſee his Laws ſo trampled upon and deſpiſed, he ſtraight throws the rod into the fire, and in deſpite of all their malice, *poſt varios caſus, poſt tot diſcrimina rerum*, ſtretches forth his hand of Providence upon our now moſt Gracious Soveraign Lord King *Charles* the Second, (the ſame hand, which before had preſerved him in all his various troubles and misfortunes) and brings him in again, (and that in peace, both as a *manifeſto* of his own good pleaſure, and of his Vicegerents being a Prince of Peace) and reſtores him to his own inheritance, his fathers Crown, Throne and Scepter: That he might execute his wrath upon theſe rebellious Changers; reſtore us to our antient Laws, and

* ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Pſa. 89. 32. Prov. 22.15.

q Iſa. 26.29.

and Liberties; and ſet all things to rights again, both in Church and State.

All which (thanks be to God) by his good Government he hath accordingly done. And in order to the latter, (which was the principal end of his Reſtauration) he hath moſt juſtly puniſhed ſome of the chief offenders with Death, for example to the reſt, whom he did not utterly deſtroy; but in obedience to his Lords commandment *r*, moſt wiſely ſcatter up and down the Nation, for a greater Curſe *ſ*: as *Cain* for murdering his brother *Abel*, became a Fugitive and a Vagabond in the Earth; and driven from the face or preſence of God, or († as the Original words for Vagabond and Fugitive do ſignifie) accurſed, or Excommunicated from the ſociety of his Church *t*. Or as the *Jews* (who were Typified therein) for Crucifying Chriſt, the Lord of Glory, are to this day accurſed and ſcattered abroad (as ſo many Vagabonds) over the face of the Earth *u*: ſo theſe rebellious Changers, and Fanaticks, e for murdering his Vicegerent, King *Charles* the Firſt, our glorious Lord, are Accurſed and Excommunicated from the ſociety of Gods people, or his Church;

r Prov. 20. 26.
ſ Mat. 15. 14. Hoſ. 4. 17.

† *Buxtorf.* נָע וָנָד

t Gen. 4. 12, 14.

u Mat. 27. 25. James. 1. 1.

Church; and juſtly diſperſed into ſeveral parts of the Nation, according to their various Factions, Sects and Schiſms.

And, 2. As they are thus ſcattered up and down the Nation, for a Curſe and a Judgment unto themſelves: ſo they are ſuffered to dwell amongſt us, no leſs for a bleſſing unto us. 1. To ſet us off, and make us ſhine the brighter, as the Foil doth the Diamond; for the manifeſtation of the True Loyaliſt and Conformiſt; *there muſt be hereſies among you*, (ſaith the Apoſtle) *that they which are approved may be made manifeſt among you* w. 2. To try and prove us, as the *Canaanites* were left with *Iſrael* in the Land of Promiſe, *to be Pricks in their Eyes, and Thorns in their Sides*, to make them ſtick the cloſer unto God x. Finally, to make us ſavour our peace with perpetual delight and complacency; that as the peace which we now enjoy, was at firſt ingratiated * unto us by a long deſire: ſo it may ſtill continue in the ſame perfection, by having ſuch examples among us, to remind us of our former bondage and tribulation.

w 1 Cor. 11. 19.

x Numb. 33. 55. Joſh. 23. 13. Judg. 2. 3.

* *Deſiderata diù magis placent.*

Well

Well then, ſince we have ſuch a perfect peace, and order in all things both in Church and State, that I may ſay (with a ſafe conſcience) that our condition (as far as I can poſſibly underſtand;) is more happy than any Nations under the Sun; let us be wiſe, and keep our ſelves well, while we are well, (if we know when we are well) in the fear of the Lord and the King: and no more diſturb our own quiet, by meddling with them that are given to change.

In which words we muſt obſerve this difference, that it is one thing to change, and another thing to be given to change: the firſt denotes only a ſingle act, and if it proceed no farther, it is moſt commonly a remarkable ſign of a mutation from the worſe to the better; our Lord himſelf, (who changes not *y*) did thus change the Law into the Goſpel, legal Types and ſhadows into good things to come *z*. And with the Law, he alſo changed the cuſtoms which *Moſes* delivered, into the cuſtoms of the Gentiles *a*: as for example, he not only changed the Judaical cuſtom of falling down to worſhip, into ours of bowing, but (to ſhew the ſublimity

y Mal. 3. 6.

z Heb. 10. 1.

a 2. Cor. 17. Rev. 21. 5.

ſublimity of the Goſpel above the Law, the earthlineſs of the one, and the heavenlineſs of the other *b*: He alſo changed their cuſtom of diſcalceation or putting off the Shooes, or Sandals in token of reverence when they went to the houſe of God *c*, into ours of putting off the Hat, or uncovering the head, in token of honour to Chriſt, our Head *d*.

b Gal. 4. 9. Col. 2. 14.

c Eccleſiaſtes 5. 1. Exod. 3. 5. Acts 7. 33.

d 1 Cor. 11. 3, 4.

For theſe words (which are too often miſtaken by the weak) do clearly expreſs Chriſts will in this change, though St. *Paul* did then only begin to effect it; (as all Reformations are wrought by degrees) for there was no ſuch cuſtom as this, of uncovering the head, eſtabliſhed as yet among the *Corinthians*, nor in any of the Churches of God *e*: the only cuſtom then extant, to pay reverence by, to God in his Sanctuary and Ordinances, was that of diſcalceation among the *Jews*; from whom the *Corinthians* (they being then in St. *Pauls* abſence frequently among them, to ſupplant the new founded truth,) had without all doubt learned this cuſtom to put off their Shooes, whilſt their heads at the ſame time were covered in their holy Aſſemblies. Wherefore St. *Paul* (to make way for

e Ver. 16.

a thorough Reformation) as before he had commended them for keeping Christs Ordinances, as he delivered them *f*: so now having reproved them for dishonouring of Christ their Head, in being covered, *&c.* in their holy Assemblies, lest he should marr all again by his severity, doth endeavour to remove from them all matter of contention, by leaving them to their own choice of these customs, Whether they would give God reverence by the custom of uncovering the head, which was to take place; or whether by the custom of discalceation, or putting off the Shooes, which as yet was not laid aside, he left them to their own freedom: he had rather indeed that they would have accepted of the former, yet as the case now stood, he did not much matter whether, so long as God as yet had his due honour in either. And for the same reason too he took *Timothy* and Circumcised him, because of the *Jews g*. And so also, though he was free from all men, yet (the Church being but yet in its Infancy) he became servant to all, both *Jew* and *Gentile*, that he might gain the more unto Christ *h*.

f Ver. 2.

g Acts 16. 3.

h 1 Cor. 9. 19. to ver. 24.

But

But now the Church is ſetled, and grown to a perfect man, we muſt *ſtand faſt in the liberty wherewith Chriſt hath made us free, and not be entangled again with the yoke of Bondage*: We muſt no more uſe the Judaical cuſtom of diſcalceation, and cover our heads in Gods houſe and Ordinances, nor any more be Circumciſed; if we do, behold, (as the ſame Apoſtle hath alſo taught us) Chriſt ſhall profit us nothing *i*: For ſo we ſhall be debtors to the whole Law *k*, and conſequently concluded under its Curſe, eternal wrath *l*. This change therefore was good, ſuperlatively good to thoſe that have intereſt therein *m*: God is to be ever bleſſed, in that the Prieſthood being changed, there was made of neceſſity a change alſo of the Law, *Heb.* 7. 12.

i Gal. 5. 1, 2.
k Verſ. 3.
l Gal. 3. 10.
m 2 Cor. 3. 6.

And, 2. Time was too when we changed the Romiſh Religion into ours, according to the Primitive rule of Reformation *n*, becauſe they had firſt changed it from the unerring rule of Gods word: Therefore there was a neceſſity of this change alſo; leſt otherwiſe by not coming out of her, we partake of her ſins, and receive of her Plagues, *Rev.* 18. 4.

n Mat. 19. 8.

But the ſecond, to be given to change, is always a true ſign of a mutation from the better to the worſe: Neither doth it at any time denote a ſingle act only, but always an evil habit or diſpoſition of mind: it is a product of the natural man, which is always greedy of novelties. And ſuch were our Changers: they were taken with novelties (as our martyred Soveraign* again moſt wittily obſerveth) like Children with babies, very much, but not very long: they were poſſeſſed with the evil ſpirit of Fanaticiſm, and therefore muſt needs be reſtleſs in their condition: as a man diſtempered with a Fever, is always deſirous to change his place, though it be never ſo ſoft and eaſie, till by his tumbling and toſſing, he hath made it hard indeed: So Fanaticks are never ſatisfied with their condition, let the times be never ſo good, till they have made them as bad as may be, with their changing: We have lately ſeen that they did as much injury both in Church and State by their frantick zeal and curioſity, as an Ape in a Glaſs ſhop, move and remove till they had marr'd all. And how often too, ſince our laſt bleſſed Reformation, have

* ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

have our old Fanaticks or their ſpawn troubled Authority to ſuppreſs their Conventicles, from riſing and ſeeking a change.

Moſt wiſely therefore hath *Solomon* given us this ſeaſonable Caution to meddle not with them that are given to change, *viz.* not only, (though chiefly) to meddle not, or have any hand at all with them in their changing, but alſo (to that end) to have as little ſociety * with them otherwiſe as in prudence we can, unleſs it be to reprove them; leſt by their good words and fair ſpeeches they at length deceive us, as they themſelves are deceived *o*: turn our hearts from fearing the Lord and the King: decoy us into their Faction, under the pretence of a godly party; and ſo make our folly (in ſtirring up ſtrife and contention) as manifeſt to the world, as their own. Whence *Solomon* alſo telleth us, that it is an honour for a man to ceaſe from ſtrife: But every fool will be medling *p*. The effect for the cauſe; It is an honour for a man to ceaſe from ſuch Changers and changing, becauſe that cannot be without ſtrife and contention; with

* Evil communication (you know) corrupteth good manners; have a care therefore of making any your familiar friend, but them that truly fear the Lord and the King.

o Rom. 16. 18. 2 Tim. 3. 13.

p Pro. 20. 3.

whom to meddle is therefore a great argument of folly, as it is in them to be given to change *q*. They are ſuch Sots as well as ſinners, that Changelings themſelves (whom the world counts fools in the deepeſt grain) do ſeem to take their name from them. I know ſome will tell you that Changelings are ſo called, from children being changed by Fairies in the time of Popery; but that at the beſt is but a vulgar error, or an Old Wives ſtory: It is more likely that Changelings, (to demonſtrate the greatneſs of their folly and childiſhneſs) do borrow their name from theſe Changers, that are given to change; becauſe they reſemble them ſo much in natural folly and childiſhneſs. And accordingly the Apoſtle compares thoſe that meddle with them (which is in effect the ſame, as to be given to change) to *Children, toſſed to and fro, and carried about with every wind of Doctrine by the ſlight of men, and cunning craftineſs, whereby they lie in wait to deceive* r. And ſemblably too, St. *James* (to ſhew their weakneſs and great want of wiſdom) compares them to Water, (than which there

q Prov. 20. 23.

r Eph. 4. 14.

is

is nothing leſs apt to keep its bounds) *he that wavereth* (ſaith he) *is like a wave of the Sea, driven with the wind and toſſed* ſ, yea *a double-minded man* (ſaith he) *is unſtable in all his ways* t.

ſ James 1. 6.
t Verſ. 8.

Sith then, a man cannot meddle with theſe Changers, without betraying much weakneſs, folly, and childiſhneſs, ye a madneſs in ſtirring up the fire of contention about his ears, till his own peace and honour be conſumed in the flame; we ought in prudence to be ſo much the more wary how we meddle with them any more, eſpecially, when as they lie in wait to beguile unſtable ſouls, (as the Serpent beguiled *Eve* through his ſubtilty *u*) that they make them as curſed children as themſelves *w*. Ye cannot be too wary of them; they will compaſs Sea and Land to make one Proſelyte, and when he is made, they make him (if it were poſſible) twofold more the child of Hell than themſelves *x*. Yea, they will uſe all means both fair and foul to win you to their party: ſometimes they will ſpeak great ſwelling words of vanity *y*; and ſometimes again they will flatter you with their deceitful tongue *z*. But believe them

u 2 Cor. 11. 3.
w 2 Pet. 2. 14.
x Mat. 23. 15.
y 2 Pet. 2. 18.
z Pſal. 52. 4.

not, for it is but to devour you, and make your end as woful as their own *a*: They will promiſe you as great honour and preferment as *Balack* did *Balaam* *b*, if you will but joyn with them in defying, and working miſchief againſt the True Loyaliſt; but yet (I ſay) believe them not, for it is but to Curſe you with as much ſhame and confuſion, as they are bleſſed with true praiſe that fear the Lord and the King. And finally, if nothing will ſerve the turn, they have one pretence ſtill in reſerve, which they think will never fail them, (their greateſt Decoy to Rebellion) they will tell you, (with much confidence and boaſting) that they are *Cuſtodes Libertatis Angliæ*, Keepers of the Liberty of *England*: and if you will be ſure to meddle, or have a hand with them in their changing, you ſhall not fail to be made partakers thereof, and have as much liberty as you can poſſibly wiſh or deſire. Whenas behold, O ye Fanaticks! even ſome of you your ſelves have ſeen by woful experience, that it is but the eaſilier to overcome you, and bring you under the greater ſlavery and bondage.

a Prov. 25. 25, 28.

b Numb. 22. 37.

Ye

Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness c: This caution of the Wisemans, to meddle not with them that are given to change, is a duty (you see) of no small concern, when as Gods will is to have it fastened in our memories with so many a precept. We must therefore follow what the Wiseman again adviseth us unto, *meddle not with him that flattereth or enticeth with his lips* d. And the Apostles Counsel is no less to be observed: He doth pour out his very bowels in this respect, *Now I beseech you brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them* e. 'Tis true, Changes, Divisions and Offences must needs come; God (that changeth not) sometimes changeth the times and the seasons: he sometimes removeth Kings, and sometimes setteth up Kings f. To what end? for the punishment of a sinful Nation; for the tryal and probation of the True Loyalist; and for the manifestation of his own supreme power

Παθὼν δέ τε νήπιος ἔγνω. (Saith *Hesiod* in his Book *Opera & Dies*) even a Fool will be wise, when by his suffering he hath felt his folly. What fools then must they needs be, whom experience it self cannot teach wisdom?

c 2 Pet. 3. 17.
d Prov. 20. 19.
e Rom. 16. 17
f Dan. 2. 21. Ecclesiastes 3.

power and authority: yet ye must have a special care that ye be not any Authors of or in them, for there is a woe pronounced (by our Saviour) unto him through whom they come *g*.

g Mat. 18. 7. Luke 17. 1.

Or therefore stand to your Principles, be ye stedfast in the faith: let the times change as they will; yet be sure to have no hand in them: But know the right way of your Salvation, and be unmovable therein, as constant as a Die, which ever falls upon a firm basis. Gad no more about to change your ways, lest God bring you again into *Egypt*, and change your glory into shame *h*. Let not the Papists beguile you of your reward, in their voluntary humility, and worshipping of Angels *i*, nor the Fanaticks, with their Satanical and Pharisaical delusions: But in as much as they have only a form of godliness, and deny the power thereof both in their lives and doctrine, from such turn away. And in all your passage through the Waves of this troublesome World, swim ye directly between them both, right down the Silver Stream of Orthodoxness and True Loyalty; that ye may not split your selves upon any of those two dange-

h Jer. 2. 26.

i Col. 2. 18.

rous

rous Rocks, the *Scylla* of Popery, and the *Charybdis* of Fanatieiſm; but arrive ſafely at laſt into the haven of everlaſting peace.

And, O that the Papiſts, and Fanaticks themſelves too, would but conſider in this their day, the things that belong unto their peace, (before they be hid from their eyes *k*;) then certainly they could never ſo much as deſire a change any more: for when had we the purity of Religion more entire? when was the Nation better ſetled? and the Church more primitively governed? when had we more liberty and property? and when did we ſit under our Vines and Figg-trees more peaceably? *O fortunatos nimium bona ſi ſua nôſſent Anglicolas!* Thou art ſo fortunate, O *England*, if thou wouldeſt but know it, that many are ſurfeited even with their own happineſs: the Papiſts envy at thy proſperity, and the Fanaticks are ſo glutted with thy temporal bleſſings, that like *Jeſurun* they begin to kick, and forſake the Lord and the King *l*. God hath ſo loaded them with his benefits *m*, that they are reſtleſs like ſick folks, and deſire nothing more than

k Luk. 19.42.

l Deut. 32. 15.

m Pſa. 68. 19.

than a change, that they may return into *Egypt*, to lighten them again *n*.

n Numb. 14. 4.

But O ye fooliſh people, and unwiſe! What, do ye thus requite the Lord *o*? know ye not, that the ſin of ingratitude doth ſo eminently comprehend all wickedneſs, that it is able to change your Bleſſings into Curſes *p*; your Peace into War; your plenty into penury; and your fruitful lands into barrenneſs *q*?

o Deut. 32. 6.

p Deut. 28.

q Pſ. 107. 34.

O therefore (I ſay again) *conſider* in time, before your change comes *r*, *in this your day*, the ſeaſon of Gods love and mercy *ſ*, *the things that belong unto your eternal peace*: Be ye heartily ſorry for all the changes that ye have made, or have intended, either in Monarchy, Gods own Government, or in any of his other Laws and Ordinances: and let your minds be changed ſo, as that you can reſolve with duty, never to ſeek a change any more; but for the future be united to the body of True Loyaliſts and Conformiſts, that we may all as Brethren dwell together in unity, and with one heart and one mind demonſtrate true gratitude and wiſdom, by giving

r Job 14. 14.

ſ Ezek. 16. 8.

giving to God due thanks and praiſe for all his goodneſs and wonderful works that he hath done for this ſtiff-necked and undeſerving Kingdom; for ſo ye will be a means, not only to continue his loving kindneſs ſtill unto us, but alſo to procure your own eternal happineſs and Salvation.

But however though ſome of them, (God forbid all) whether Papiſts or Fanaticks or both, ſhould be ſo hardened in their ſins, that (notwithſtanding all means and mercies) they will be as far from Converſion and Reformation, as the *Ethiopian* is from changing his skin *t*: yet we that are already eſtabliſhed in the preſent truth, let us by no means forget to render unto the Lord due thanks and praiſe for all his favours and benefits *u*. Eſpecially for his late reminding us of our duty, and ingratiating our peace unto us by little interruptions: Be ſure, let us not ceaſe to pray for the peace of *Jeruſalem* *w*, the peace of the whole Kingdom, both Church and State; humbly imploring his Divine Majeſty, that he will always come upon theſe waters of ſtrife, and command the Waves and the Winds thereof

t Jer. 13. 23.

u Pſal. 103. 2.

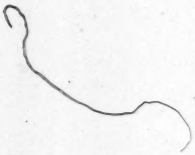
w Pſa. 122. 6.

thereof to be huſh and ſtill; that we may ſtill have as great a calm, as there was when Chriſt entred into the Ship of St. *Peter* x. And finally, for our more aſſured enjoyment of our Halcyon days, and peaceable ſeaſons, let us be unchangeably reſolved, to *meddle not with them that are given to change*; but expreſs by holy lives and Loyal actions, that our intent is always to *fear the Lord and the King.*

x Mark 6.

Vivat Rex.

God ſave the King.

Μόνῳ θεῷ δόξα.

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